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Psychology

of

The Nations

By
A. L. KIP

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INTRODUCTION

IT is well known that every nation is different from all the others ; and the question therefore arises, What is the central and causal national difference, from which all the minor differences flow as consequent effects ? These respective variations cause a nation to develop some one emotional or intellectual faculty more highly and preponderatingly than any other nation ; but what is this particular, idiosyncratic faculty ? It is the aim of the present book to solve these problems of national psychology.

It is generally acknowledged that natural environment is the determining factor in the production of both the bodily and the mental condition of a people who dwell continuously in any one place. A knowledge of the correspondence of a country is consequently necessary to explain the character of its inhabitants ;

and therefore this volume is practically a book of geographical correspondences. Aside from the elements of racial characteristics, social conditions, and historical eras, all the primary and distinctive traits of a people are referable to the influence of their country as a geographical division; and while the correspondence of a land remains the same whether inhabited or uninhabited, still the organized units of the international political fabric are an index of the constituent working of the faculties of the mind.

While many of the theories advanced in these pages may seem novel, and even strange, if they agree with all the important facts in the case they are as worthy of credence as any of the accepted scientific theories. It is believed that the ideas presented will be found not only to explain all the essential facts in regard to the countries discussed, but also to constitute the only satisfactory basis for an understanding of the real character of the different peoples of the globe, as well as of their relative position and usefulness in the great organism of the whole.

Historical geography, with its expansions and contractions of territory and its changes in the population and prosperity of tracts of

country, presents an accurate picture of the varying mental phases in the whole lifetime of the race and the individual; and in the records of history and historical geography the enlightened observer can readily trace the processes of evolutionary psychology in human growth. The present extent of the several countries of the globe is typical of the exact constitution of the different faculties of the mind of the race at its present stage of development.

The foreign colonies or possessions of a nation are like the mental acquirements of an individual, and are superadded to its character as well as to its political area. It is only on this hypothesis that we can explain the complex characteristics of such nations as France, England, and others holding numerous dependencies.





PSYCHOLOGY OF THE NATIONS

DIVISIONS OF LAND AND WATER

THE sun of our planetary system represents the Lord as He is received by its inhabitants in the inmosts of the soul; the atmospheres of aura, ether, and air which communicate the activities of the sun to the earths correspond to the three spiritual degrees of life and thought,—the celestial, spiritual, and natural, in which the angels dwell and which exist latently in men; and our planet itself corresponds to the natural mind, in which men and devils live,—its land corresponds to the natural feelings, and its water to the natural thoughts.¹ The fact that the land represents feeling is plain from the circumstance that all

¹ *Heavenly Arcana*, 2162.

the higher forms of animal and vegetable life occur on the land, just as the feelings have a higher and more important place in human organization than the thoughts.¹

The natural mind has three divisions answering to the three degrees of the spiritual mind ; and this trifold nature may be mirrored in the three divisions which science at present makes in the structure of the globe,—an outer crust, a middle sphere of liquid or semi-liquid matter, and a solid core.

As the brain is the organ of the mind,² the globe may be considered to represent the brain in a general way. As the cerebrum is the seat of the intellectual faculties, and the cerebellum of the emotional faculties, the eastern hemisphere, the inhabitants of which have a greater aptitude for intellectual activity, corresponds to the cerebrum ; and the western hemisphere, where the inhabitants tend mostly to emotional activity, corresponds to the cerebellum. The southern hemisphere, being composed for the most part of water, represents the right, or intellectual side of the brain ; and the northern hemisphere, being made up largely of land, represents the left, or emotional side.

¹ Swedenborg, *Divine Love and Wisdom*, 71 ; *Heavenly Arcana*, 33 ; *Apocalypse Revealed*, 90. ² *True Christian Religion*, 224, 351.

Only one or two of the differences between the eastern and the western hemisphere will be considered here. Asia possesses the highest mountains in the world, and the Pacific Ocean contains the greatest depth of water; while in the size of rivers, lakes, and trees, America has the supremacy. These differences show that in lofty elevation of mind, and in deep natural thought, the Old World is superior; whereas in large currents of thinking, literal knowledge, and inward wisdom of life, the New World is greater.

In a general way, Australasia corresponds to the abstract emotional faculties; Asia, to the abstract intellectual faculties; Europe, to the concrete intellectual faculties; Africa, to the emotional intellectual faculties; North America, to the emotional feelings; and South America, to the intellectual feelings.

Islands, because surrounded by water, represent external faculties; and the farther they are from the mainland, the more external is the representation. Peninsulas also have an external import, but in a less degree. Coast lands signify outward, and inland places inward, tendencies. The salt seas represent the truths of experience, fresh-water lakes literal truth, and rivers active thought. Height

above sea-level corresponds to soulful height, and depth below sea-level corresponds to naturalistic depth. The north corresponds to the externalism of mere knowledge ; the equatorial south, to the internalism of warm emotion ; the east, to abstract feeling and abstract knowledge ; and the west, to concrete feeling and motives.





JAPAN

THE Japanese rightly call their empire the “Land of the Rising Sun”¹; for it is the first of the far-eastern countries, and occupies a sort of introductory position in relation to the rest of Asia.

The correspondence of Japan is with the faculty of attention,—not the attention of hearing or observation, but the attention of the intellectual faculties to subjective knowledge with an effort to understand. This is one of the first and introductory mental faculties.

One aspect of this power of close attention which the Japanese possess is described in the following quotation :

“ Having now briefly outlined the quantity and quality of Japanese education, it is as well to deal with the capacity of the Japanese as absorbers of instruction. In this matter I would say at once that I know of no people in the world who can touch them for powers of academic

¹ Japan is the same as the Japanese word “ Nippon,” which means “ sun’s origin.”

application. . . . These are only a few examples out of very many that the student of the educational methods of the Japanese must come across continually, and which serve to bring home most forcibly to his mind the fact that, whatever faults there may be in the character of the Japanese, want of application to and enthusiasm for study, even when such study is of a most tedious and heart-breaking character, are certainly not among them.”¹

Other manifestations of the same attentive faculty are their unusual receptivity, which has led them to adopt a large part of the Chinese language and philosophy, to accept Buddhism with its priesthood and ritual to the neglect of their native Shinto religion, and to absorb as rapidly as possible the civilization of the West; their heedfulness to supernatural forces, which has induced them to seek direct intercourse with the other world and voluntary possession by spirits; their attentiveness to details, which is evidenced by the minute care and decorative delicacy of their art; and their impressionable emotionality, which is especially displayed in their poetry, it being essentially lyrical, and characterized by mild sentiment or thoughtful emotion.

Whatever is striking in itself or impressive by reason of its results, whether in external

¹ Stafford Ransome, *Japan in Transition*, pp. 79, 82.

nature or in the achievements of man, attracts the Japanese mind ; and it is doubtless this trait that has enabled the Japanese to advance so much more rapidly in the footsteps of Western progress than the other nations of the Orient.

Polite, imitative, light-hearted, fond of nature and poetry, but unendowed with any great depth of intellect or feeling, the Japanese are true children of their unobtrusively beautiful country. Their women too, as we should expect, are gentle, tender, and sympathetic.

Of the foreign possessions of Japan, the barren, inhospitable Kurile Islands seem to correspond to an attention to mere language or expression ; and the island of Formosa, which lies between Japan and China, probably corresponds to the truth that we must give attention if we wish to learn anything.





CHINA

THIS immense and populous country corresponds to the inner memory, or the memory of interior things.

In an admirable chapter on "The Chinese People," A. R. Colquhoun states of them as follows :

"The intellectual capacity of the Chinese may rank with the best in Western countries. Their own literary studies, in which memory plays the important part, prove the nation to be capable of prodigious achievements in that direction. It is stated in Macaulay's *Life* that, had *Paradise Lost* been destroyed, he could have reproduced it from memory. But even such a power of memory as he possessed is small compared with that of many Chinese who can repeat by heart all the thirteen classics ; and it is as nothing to that of some Chinese who, in addition to being able to repeat the classics, can memorize a large part of the general literature of their country. A Chinese acquaintance of mine was able, at the age of sixty-five, to reproduce *verbatim* letters received by him in his youth from some of his literary friends famous as stylists. When pitted against European students in school or college, the Chinese is

in no respect inferior to his Western contemporaries, and whether in mathematics and applied science or in metaphysics and speculative thought, he is capable of holding his own against all competitors.”¹

These powers of lofty memory, unequaled by any other nation in the world, are the central characteristic of the Chinese. But it is not a memory of outward things that they excel in, for they do not cultivate any of the natural sciences. On the contrary, the highest of the four classes into which they divide themselves is the scholars or *literati*, who spend most of their lives in the accumulation of vast stores of inward learning. Scholarship is requisite for the attainment of social position ; and a thorough knowledge of the Chinese Classics, in which are imbedded the deepest religious, ethical, and philosophical truths of the nation, is indispensable to political preferment :

“ The Chinese do not appear to be much impressed by the undoubted ability of individual foreigners in practical lines. . . . To them the ideal scholar continues to be the literary fossil who has learned everything, forgotten nothing, taken several degrees, has hard work to keep from starvation, and with claws on his hands several inches in length cannot do any one thing (except to teach school) by which he can keep soul and body together, for ‘ the Superior Man is not a Utensil.’ ”²

¹ *China in Transformation*, pp. 254, 255.

² A. H. Smith, *Chinese Characteristics*, p. 104.

There are other signs of the same correspondence. It is the nature of the memory to associate similar facts together, and to group them into distinct classes or aggregations; while the only connection between most of these several combinations is their common possession by the memory. Answering to this, the Chinese have a wonderful capacity to form themselves into various societies or coteries, large and small; and yet there is little general cohesion between these different units, or indeed between the political sections of the Chinese Empire itself. The difficulty of communication between many of the parts of China, caused by impassable mountain chains and rapids-obstructed rivers, largely contributes to this condition of affairs; and thus geographical nature and human character instance again their inseparable relation. The well-known lack of public spirit among the Chinese is directly attributable to their want of organized unity.

The interior quality of the correspondence of the Chinese is further shown by the great elevation of a large portion of China, and by the remarkable loftiness of style exhibited by their best authors.

Other prominent traits of the Chinese are industry, patience, perseverance, physical en-

durance and recuperative ability, lack of nervousness, and a cheerful serenity. Their industry, patience, and perseverance are the necessary concomitants of their correspondence; for only by these qualities can the inner memory lay up and preserve its vast fund of learning. Their lack of nervousness and power of endurance are doubtless derived from the same source, as the use of the memory is not so exhaustive to the nervous system and the general vitality as the exercise of intense emotions and complex intellectual operations. Their serenity and cheerfulness under most aggravating circumstances are probably due in great measure to the absence of nervous tension, although these virtues are inculcated by Confucianism.

The Chinese have elaborated etiquette and the use of honorific terms into a tediously minute "ritual of technicalities," so complicated that, like their whole system of ceremonial proprieties, it can be mastered only by a retentive memory, and is often employed by them more to show their familiarity with the proper forms than to produce agreeable impressions.

The aptitude of the Chinese for trade seems to be an outward manifestation of the acquisitive power of the memory. Their devotion

to precedent, tendency to *facsimile* repetition, and retentiveness of customs simply because of their long usage, are all traits assignable to the memory; for it is its nature to hold on to things; to combine similar facts, the first known serving as a sort of precedent or nucleus for the others; and to reproduce its knowledge exactly as it was learned.

It is easy to understand the conservatism of this people when it is considered that their chief task consists in preserving the records of the past; and their addiction to geomancy, necromancy, and all species of divination is readily to be accounted for when we remember that these practices have been handed down to them from a very dim antiquity (many of them being, no doubt, perversions of correspondences to magical purposes), and thus have the consecration of time-honored custom, so potent to their race.

The world has now risen again nearly to the level of the times of Confucius, Lao-tse, and Mencius, the bright stars in the firmament of Chinese ethics and philosophy; and the great writers of the future, possessing the complex and mature development of manhood, will far surpass the wisdom of these sages of the youth of the race. It is time, therefore, for China to

give heed to and learn the new truths of Western lands, of Christianity, and especially of the New Church, which last alone are capable of permanently satisfying the aspirations of a people who are bent on knowing the highest lore. When the Chinese once awake to a realization of the magnificence of New-Church theology, as they are sure to do in time, they will become most earnest and faithful students of its profundities.

While the Chinese seem destined to play an important rôle in the future history of the world, when interior knowledge is more highly prized than at present, there is little reason to fear that China will ever seriously threaten the commercial prosperity of the nations of the West. The Chinese cannot become leaders in the world's affairs any more than the memory can lead the other faculties of the mind. In fact, they have always been deficient in creative and initiative power, which is essential to leadership. They are quick to learn and to adopt, but slow to originate; they are ingenious, but scarcely inventive. Certainly they cannot compare with Europe and America in industrial inventiveness or commercial enterprise.

The weak side of Chinese literature is the scientific,—as Su Tung Po says,

“Nature lies beyond the ken of man”;

it evidently lies beyond the ken of the Chinese mind, and this want of the scientific element probably accounts for a great deal of their disregard of accuracy in outward matters. Their poetry is lacking in sustained imagination ; and while it is often elaborately polished, and even dreamily beautiful, the inevitable tendency to particularize, whether by extensive allusions or by a categorical assemblage of facts, renders it rather monotonous to Occidental taste.

The spirits of the planet Mercury, which Swedenborg says corresponds with the memory of immaterial things, occupy a position in the Greatest Man of the heavens similar to that of China on this earth ; and it is interesting to notice their resemblance to the Chinese in their indifference to scientific and sensuous learning and their passion for the inner facts of government and character. China as the inner memory has performed the inestimable service to mankind of preserving the priceless treasures of the symbolic Ancient Word, the contents of which in the Lord's providence will doubtless be made known to the world.

Of the parts of the Chinese Empire, China proper seems to correspond to the faculty of

the inner memory for retaining and preserving past knowledge ; the northern portion relating to the facts themselves, and the southern portion to interpretations of them.

The province of Manchuria, which adjoins Korea, seems to correspond to the memory of new interior facts, which had been learned by study, especially by study of books. This is therefore the most vigorous and progressive part of China ; and its control by Russia will help greatly to impress upon the Chinese the new order of Western thought and civilization.

The province of Mongolia contains the great desert of Gobi, a desolate and stony tract, but sufficiently moistened by summer rains to produce a fair amount of shrubs and grass for pasture. It seems to correspond to a rather indolent love or curiosity for knowing interior things. This view is confirmed by the fact that the poppy is largely cultivated, and the opium trade forms the most lucrative business there ; for the poppy corresponds to indolent thoughts. Moreover, the Mongolians are noted for their curiosity and laziness.

The province of Sinkiang or Chinese Turkestan, which consists largely of undulating plains of shifting sand dotted with occasional rivers and oases, seems to correspond to the

The vices of the Afghans seem exaggerated in this description when compared with the statements of other authorities, and recent reforms by the Afghan government promise additional amelioration; but it must be admitted that the discerning perception characteristic of them too often degenerates into an ability for scenting gain and even plunder, and that their irritation too frequently finds expression in acts of violence and revengeful cruelty.

Afghanistan is an intellectual perception of inward quality arrived at by more or less accurate knowledge of a person's thoughts and actions; and Baluchistan is a more emotional perception derived from the impressions of the feelings.





KOREA

CHINA corresponds to the inner memory in its capacity for accumulating and preserving interior knowledge, and even for making some practical use of such knowledge ; but Korea corresponds to the love of interior learning for its own sake, without any ulterior motive. Such a correspondence is indicated by its intermediary position between Japan and China.

A pleasure in the very process of learning and the mere absorption of information do not tend to develop independence of thought or general activity of the mental faculties ; and the lack of these qualities is conspicuous in the Koreans, whose chief joy is that of pure study :

“ Neither does the independence of the West appeal to the Korean. . . . He conceives of life as a condition of subjection only. Independence to him suggests suspicion, mistrust of each other, lawlessness, etc. ‘ Where are you going ? ’ is the ordinary question of the

street. 'What's your business,' usually follows. 'Whom is your letter from?' they demand, while all join in helping to read it. It would be an outrage not to share these commonplaces with every comer. So we find them doubling up over work that is merely child's-play; bearing the inconvenience of companions in places where they might be doubly comfortable alone, were it not for their dread of independence, which seems to run contrary to the flow of all their mental faculties.

"In education, too, we are at the antipodes. We aim at the development and preparation of the student in a practical way for life before him; the Korean has no such thought. He aims to fix or asphyxiate the mind, in order that he may shut the present out and live only in the past. Development is our idea; limitation his. A Western student rejoices in a variety of attainments and the number of branches in which he has been introduced; while the Korean, in the fact that he knows nothing of any subject but the reading and writing of Chinese characters. Twenty years of seclusion in order that he may be able to read and write; and many a student fails even of this after so long a time. With us, education is an exercise of the faculties in order that the mind may grow; in Korea it is like a foot-bandage or plaster-of-paris jacket for the mind,—once fairly put on, and all growth and development is at an end. . . .

"Not all the gentry, by any means, are scholars, though they ought to be if they came up to the standard of Confucian requirement. Those who have attained to this are marked and honored men; they are all but worshipped by the mass of the people, and are given the freedom of every city in the kingdom; they are admitted as distinguished guests into the presence of the highest, free of pass. Chinese characters seem to have for these

few a consuming fascination. Not so much the thought conveyed as the character itself seems to be the object of veneration. From them he 'builds' (*chita*) forms of expression and verses as a child builds enchanted castles from blocks of different sizes ; and as there is no limit to the variations and combinations possible, so there is no limit to the charm they possess. Two scholars can find sufficient to interest them for a day in a single character ; and as there are in use some 20,000 characters, they have a fund of interest to draw on that will last for half a century. No attempt is ever made to write more than original ditties or mottoes ; anything approaching to an original work in Chinese would be like an attempt to outdo Homer in Greek,—presumption unheard of. So the scholar plays his life away with this unending rosary of ideographs, that entwine not only his neck, but his mind and heart and soul.”¹

In Korea as in China, scholarship in the Chinese Classics is the basis for all political appointments ; and this veneration for Chinese literature and ethics is a great obstacle to the country's progress.

In spite of their general incapacity for practical affairs, there is a sweet simplicity and docility about the Koreans which is very charming, and which they owe to the very nature of their correspondence.

¹ J. S. Gale, *Korean Sketches*, pp. 176, 177, 185.



AUSTRALIA

THERE are four geographical features pertaining to the vast island of Australia that at once arrest the attention,—its distance from the continental mainland, the primitive and comparatively low order of its fauna and flora, its lack of lofty mountains, and its probable connection with the Asiatic continent in a remote geological epoch. These peculiarities suggest its correspondence as the outer memory, or the memory of outward knowledge.

As this is a faculty that comes into play in the infancy of the individual and therefore of the race, Australia must have been inhabited from time immemorial if such is its correspondence. In regard to the antiquity of its aboriginal people, we are told :

“ That they are virtually a survival from the long-dim past that dragged on unrecorded for centuries before the earliest dawn of civilization, there is no room to doubt.”¹

¹ Mill, *International Geography*, p. 583.

The Australians offer several points of contact and contrast with the Chinese, just as the outward memory has points of similarity and dissimilitude with the inward memory. In physical vitality and vigor the Australians equal and even excel the Chinese. Again, China's chief function has been the retention of the lofty learning of past ages, but Australia as the outer memory would naturally retain only the outward aspects of past conditions and knowledge; and this has been the case with the aborigines, who have exactly preserved the early conditions and customs of the Stone Age in the construction of their implements, the practice of infanticide, ritual mutilation, the modes of sepulture, and the absence of chieftaincy. Like the sectional solidarity of the Chinese, the native tribes were split up into separate units, and every precaution was taken to prevent fusion between them.

Australia has been colonized by the English hardly long enough for the influence of the environment to have set its seal upon the new inhabitants; but what evidence there is on the subject is plainly in favor of the above correspondence.

In regard to their capacity for learning, Michael Davitt states:

“Considering all the facts, the Australias have made most creditable progress in education. Four of the colonies, Victoria, New South Wales, South Australia, and New Zealand, have each a university, and one and all of these institutions are well supported out of State funds and endowments, and attract a comparatively large number of students. They are adapted to the needs and ideas of the country they serve, and can well stand a test of comparison in the results of their training with institutions of a similar age in older countries. The needs of secondary education are well provided for in most of the colonies, particularly in the two oldest,—New South Wales and Victoria. Technical colleges are found in all the large towns, with branches extending to smaller centres. Then there are the schools of arts, mines, and design in every chief town of every industrial district, which attest to the care and provision of the people for the practical as well as the intellectually-ornamental in the training-up of their offsprings. In primary education progress has been most marked during the past twenty years, judging from the increase of schools and the decrease in the number of illiterates.”¹

But their educational pursuits are not in the direction of the higher learning that obtains in China; it is evident from the above statement that outward learning receives by far the greater attention in Australia. Other indications point the same way; for it is unquestionable that the intelligence of the aborigines is

¹ *Life and Progress in Australasia*, p. 124.

of a low order, and as to the elementary nature of Australian mentality in general we have indubitable testimony :

“ Australia is the best place in the world (taking it all round) for the rank and file, and for the rank and file of art and letters no less than of trade and labor.”¹

While, of course, the Australians possess other mental faculties in a subordinate degree, this grasp on the lower strata of knowledge is the key-note of their character, and is strikingly exemplified in the more or less healthy externalism of their two most celebrated authors, Marcus Clarke and Adam Lindsey Gordon.

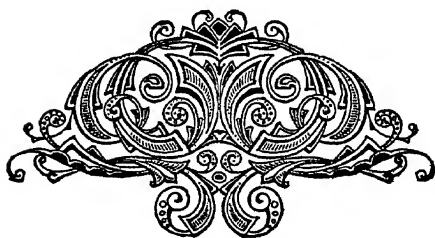
Matter-of-fact, energetic, fond of athletic sports, decidedly materialistic, and lacking in originality and intellectual depth, the Australians give abundant signs of the outward and rudimentary character of the outer memory.

According to Swedenborg, the planet Venus corresponds in the Greatest Man to the memory of material things, which is what Australia represents here, and there must be something truly beautiful on the fairer side of Australian life for them to bear any resemblance to this superb, bright planet.

The eastern portion of Australia corresponds

¹ Francis Adams, *The Australians*, p. 42.

to the more abstract, and the western portion to the more concrete, things of the outward memory ; and the barren and parched deserts of central Australia correspond to the memory of bare, literal facts,—the dry bones and petrifications of human knowledge.



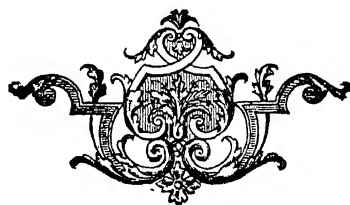


TASMANIA AND NEW ZEALAND

THE island of Tasmania occupies the same position in relation to Australia that Korea does to China, and corresponds to the pure love of learning outward knowledge. The fact that Tasmania was once a peninsula connected with the Australian mainland makes the resemblance more marked. The aborigines are extinct; and as the island has been only recently settled by the English, no observations are available as to the individuality of the new people, except that, unlike the Australians, they show a tranquil and rather inactive disposition similar to that of the Koreans.

The islands of New Zealand are related to Australia as Japan is to China, and correspond to the faculty of attention to outward knowledge, such as the natural sciences, the mechanical arts, and all objective knowledge. The character of the Maori natives is in accordance with this correspondence; for they

have made considerable progress in the observation of nature and in mechanical contrivances, they are quick to learn, especially the rudiments of knowledge, and they resemble the Japanese in their warlike valor, their skill as carvers and decorators, their aptitude for civilization, and their imitative and merry nature.





THE EAST INDIES

THE East Indian Islands must be separated into two distinct groups,—one reaching from Australia through New Guinea, the Moluccas, Celebes, Borneo, and the Philippines to China; and the other extending from the Malay Peninsula to Australia through the Greater and the Lesser Sunda Islands, and constituting with it Australasia proper.

It is reasonable to suppose that islands lying between Australia and China, which represent the outward and inward memories, would correspond to knowledge, or faculties for gathering knowledge, occupying an intermediate region between these two memories. New Guinea, the Moluccas, Celebes, and Borneo, being closer to Australia, seem to correspond to the inner things of outward knowledge; while the Philippines, being in proximity to China seem to correspond to the outer things of inward knowledge. Borneo, however, is

affiliated to Asia, as it is connected therewith by a submarine plateau.

The fauna and flora of New Guinea have a decidedly Australian tinge, and the island, which is next to Australia in size, corresponds to the faculty of penetration, or to the knowledge which is gained by a more penetrative discernment than is characteristic of the outward memory. Some of its features show this more inward character. The cypress tree, which corresponds to the wisdom of immortality, is pre-eminent in the forests of British New Guinea; and this fact is accompanied by the similar circumstance that the natives firmly believe in the immortality of the soul, which they regard as following the same pursuits in the other life as here. Many beautiful varieties of the bird of paradise abound in New Guinea, and the bird of paradise corresponds to marriage love on the middle plane of the mind. The intelligence of the natives is conceded to be superior to that of the Australian aborigines, and the expression of their faces certainly indicates much more penetrative alertness of mind. They possess a highly developed artistic feeling, are ingenious boat-builders, and treat their women with respect; but their mental ingeniousness and

penetration seem at present to be exercised principally in divination, the propitiation of spirits, and the deception of Europeans.

The Molucca or Spice Islands, consisting principally of Halmaheira, Buru, and Ceram, correspond to the knowledge of human nature. Halmaheira corresponds to the faculty of judging or perceiving in what way men will act or feel under given conditions; and Buru and Ceram correspond to a knowledge of the various phases of human nature. Too little is known in regard to the character of the natives of these islands to serve as a basis for evidence.

Celebes is remarkable for its singular shape. It is an island of peninsulas, having four long, mountainous peninsulas radiating from a high central mass. Peninsulas correspond to the projection of the mind into externals; and therefore Celebes must correspond to the knowledge procured by such projection. It is evidently the faculty of mind that obtains inner knowledge by a close scrutiny of the details of a question, and is accordingly of great usefulness in getting at the exact meaning of obscure passages by an attentive study of the particulars of the phraseology. Such a tendency to the observation of particulars is revealed in the structure of the natives' language, which has

plenty of words for particular acts, but is very deficient in generalizations.

The fauna and flora of Borneo agree closely with those of Sumatra, thus showing a relationship between them. Sumatra corresponds to the faculty of making allowances for persons' frailties and faults, and Borneo corresponds to the faculty of making allowances for the weaknesses and imperfections of human testimony. It is a capacity that is invaluable in arriving at the true worth of historical documents, for it makes due allowance for the point of view and personal failings of the historians. It is also helpful in not giving weight to the opinions of any but those who are competent authorities on a subject. British North Borneo corresponds to the knowledge that all historical statements are only approximately reliable; Sarawak, to good judgment as to who are competent authorities; and Dutch Borneo, to the credibility of the sources of testimony. It is coincident with this correspondence that Dutch scholars have been the pioneers in religious historical studies based on a fine discrimination of the component sources. The Borneo natives are said to possess a high grade of intelligence; but it will require more discerning observation of their mental traits either to confirm or

to negative the theory advanced concerning them.

The Philippine Islands are the last link in the chain that extends from the outward knowledge of Australia to the inward knowledge of China, and must therefore correspond to an inner knowledge or faculty that comes next to China's in its interiority. They correspond to the faculty of subtlety, which is manifested in their "exaggerated enjoyment" of the fine points of law and other subtleties :

"It must be said that they enjoy litigation more than is good for them or for the best interests of the colony. There must be some psychological reason for this. It doubtless gives some play to the subtlety of the Oriental mind."¹

The natives as a whole are very intelligent, especially the Tagalogs of Luzon, which is nearest to China ; and while prone to superstition and credulity, they become, when educated, apt converts to the conclusions of science. Like the Chinese, the Filipinos are uninitiative, imperturbable, inquisitive ; they are much more courageous than the Chinese, but lack their inward intelligence and power of lofty learning. The island of Luzon corresponds to subtlety of intellect ; that of Mindanao, to a subtle play of

¹ R. R. Lala, *The Philippine Islands*, p. 87.

the emotions. The island of Palawan, although a part of the Philippines, belongs geographically to Borneo, and corresponds to allowance for the source whence statements come.

The people of the Sunda Islands group are less intellectual than the other islanders of the East Indies, and relate to an entirely different set of faculties. The Malay Peninsula, as we shall see, corresponds to benevolence in outward action ; and the island of Sumatra, which adjoins it, corresponds to the faculty of making allowances for human frailties and faults. This is a noble faculty, and it is unfortunate that no definite knowledge is obtainable regarding the nature of its inhabitants.

Java lies next to Sumatra, and is closely akin to it biologically. The island corresponds to the faculty of finding good in everybody. The Javanese are a very attractive race : they are extremely mild in disposition and unusually courteous to one another, they have gentle manners and fine and expressive features, and their language is soft and musical. Moreover, they have retained this gentleness of manner and kindly spirit in spite of twenty centuries of foreign rule and oppression :

“ The Dutch have, on the whole, found in the Javanese perhaps the most submissive and resigned nation known

to history. Cases are mentioned of unhappy wretches who quietly submitted to take the place of their chiefs condemned by the suzerain authority to imprisonment with hard labor. It is surprising that such a docile people, yielding so readily to bondage, should have nevertheless preserved their gentleness, sense of justice, probity, and other good qualities.”¹

What explanation of so unwonted a phenomenon can there be except the very nature of the people, inherent in the correspondence of their island?

The island of Bali belongs to the Greater Sunda Islands, and perhaps corresponds to a knowledge of the good results attained by such an attitude of mind as that denoted by Java.

Of the Lesser Sunda Islands, the cluster from Lombok to Ombay seems to correspond to the faculty of rejoicing in the good things of others; and, in the opposite, to envy of them. The island of Sumba seems to correspond to the faculty of recognizing that no one can have everything; and the island of Timor, to the faculty of being glad in one's own possessions.

¹ Reclus, *The Earth and its Inhabitants*, “Oceanica,” p. 170.



INDO-CHINA

THIS heading is meant to include French Indo-China, Siam, Burma, and the Malay Peninsula, as they all correspond to different parts of the same faculty,—that of benevolence or good will.

As all the faculties of the mind are capable of perversion by evil men and the more emotional faculties of transformation into their opposites, and as no one is entirely good or bad while he lives in the world, therefore both good will and ill will should be characteristic of the peoples of these countries.

French Indo-China corresponds to a benevolence that is more of the mind than of the heart ; Siam, to benevolence in outward feeling ; Burma, to benevolence in inward feeling ; and Malaya, to benevolence in the conduct.

Although situated between China and India, Indo-China is very different from these countries both in its physical features and in the character of its inhabitants, who have little of

the intellectuality of the Indians and Chinese ; but what they lack in intellectuality they make up in good will and amenity, and their lands are lands of sunshine and verdure, where nature is prodigal of her treasures of animal and vegetable life.

The Annamites are the principal ethnic group of French Indo-China. They are a race of tillers of the soil, and afford a contrast to the other races of Indo-China in their hard-working habits. Their benevolence is manifested by their mild and peaceable nature, and their constant use of the proverb, "Nature is generous, we should imitate her"; and the intellectual aspect of the country is apparent in their outwardly impassive demeanor and fondness for learning.

As to the traits of the Siamese, we are told :

"Pallegoix, than whom no writer is better entitled to speak from experience, gives on the whole a favorable description of the moral qualities of the Siamese. 'They are,' he says, 'gentle, cheerful, timid, careless, and almost passionless. They are disposed to idleness, inconstancy, and exaction. They are liberal alms-givers, severe in enforcing decorum in the relations between the sexes. They are fond of sports, and lose half their time in amusements. They are sharp and even witty in conversation, and resemble the Chinese in their aptitude for imitation. . . . We had been given to

understand that we should witness nothing but cold ceremonies, extorted urbanities, and a proud and repulsive policy. . . . Far different was my experience. It seemed as if nothing was expected of me, while upon me and around me every kindness was profusely and prodigally showered. Even the children brought their garlands, which they hung on our arms ; coronals of fragrant flowers, fresh roses, were every morning upon my table. In great things as in small I found a hospitality that was almost oppressive, and of which I retain the most grateful memory.”¹

Similar qualities of kind-heartedness, generosity, and a happy way of making light of the inevitable ills of humanity are evident in the gay and more animated Burmese :

“ The Burmese have been called the Irish of the East; I should rather designate them as the Italians of the East. They possess that peculiar charm of being intensely *simpatica*, which is so distinct an attribute of the Italian race. The courteous manners, the delight in mere existence, the childish pleasure of the moment, and the intense love of a joke (though perhaps this latter is more Irish than Italian),—all these delightful qualities are theirs. . . . The Burman is generous to an amazing degree ; the hoarding of money, which is so strong a characteristic of the native of India, does not seem to be a part of the Burman’s nature. . . . The Burman is intensely courteous and given to hospitality. One of the strongest impressions that you have with re-

¹ John Bowring, *The Kingdom and People of Siam*, pp. 106, 107,

gard to a Burman is that he is emphatically a gentleman. He has none of the cringing, whining, detestable manner of the native of India, and he possesses that essence of good breeding, of always being perfectly at his ease.”¹

The dualism of good and ill will is strikingly displayed in the Malay, who, while ordinarily cheerful and courteous, will upon provocation become excessively morose and revengeful :

“ His disposition is generally kindly, his manners are polite and easy. Never cringing, he is reserved with strangers and suspicious, though he does not show it. . . . A Malay is intolerant of insult or slight ; it is something that to him should be wiped out in blood. He will brood over a real or fancied stain on his honor until he is possessed by the desire for revenge. If he cannot wreak it on the offender, he will strike out at the first human being that comes in his way, male or female, old or young. It is this state of blind fury, this vision of blood, that produces the *ámok*. The Malay has often been called treacherous. I question whether he deserves the reproach more than other men. He is courteous and expects courtesy in return, and he understands only one method of avenging personal insults.”²

The richest and most extensive tin mines in the world are contained in the Malay Peninsula ; and this condition corresponds to the fact

¹ G. T. Gascoigne, *Among Pagodas and Fair Ladies*, pp. 28-30, 37, 38.

² F. A. Swettenham, *Malay Sketches*, pp. 2, 4.

that an active and alert furtherance of one's interests is best subserved by a kindly demeanor and diplomatic urbanity.

Indolent and pleasure-loving, but withal exceedingly kindly and courteous, the peoples of Indo-China are evidently characterized above all things by *bonhomie* and good will.





INDIA

FLANKED on the north by the sky-piercing Himalayas, coursed by mighty rivers whose sources are in the lofty Tibetan plateau, and jutting far out into the sea like an inverted pyramid, India is the picture of a faculty more powerful at the top than at the base. It is evidently the faculty of intuition.

As so little is known in regard to the nature of this faculty, it will be well to give the correspondences of all the provinces of India. In a most general way, they are as follows : Assam is intuition as to who are worthy objects of kindness and generosity, Bengal is intuition as to what is true, the Central Provinces are intuition as to what is good, Rajputana is intuition as to what is right and best to do, the Northwest Provinces are religious intuition and exaltation, Oudh is the desire to do God's will as intuited by the mind, Panjab and Sindh are intuitions as to persons' abilities and character, Haidrabad is intuition as to luck

or Providence, Berar is intuition as to Divine protection or the favor of fortune, Madras is intuition as to dreams and visions, Mysore is intuition as to divination and prophecy, and Bombay is intuition as to miracles and supernatural occurrences. Kashmir is the knowledge of interior or psychological states of mind,¹ Nepal is the reception of supernatural intuitions, Sikkim is attention to supernatural intuitions, Bhutan is the faculty of benignity, and the island of Ceylon is introspective contemplation. The Indus is a river of intuitional meditation; the Ganges, of inward contemplation; and the Brahmaputra, of benignant graciousness.

This great variety of the kinds of intuition is matched by the extraordinary diversities of language, religion, and character in the different parts of the Indian Empire. India is a most interesting country because of this many sidedness, and also because of its vast natural and applied resources, its stirring ancient literature, its esoteric philosophy, and its occult mysticism.

There can be no doubt of the great intellectual capacity of the Hindus, they are a race of original and often profound thinkers; but

¹ It is undoubtedly the possession of Kashmir that has made the English so excellent observers of psychological traits.

all their literature, philosophy, and religion bear the distinct imprint of intuitional thought and feeling. In some of its general principles the Buddhistic philosophy anticipated the results of modern science, but in its details it is at variance with them ; and its doctrines of the unreality and insignificance of matter, and the extinction of all desire and absorption in the Universal Self as the true goal of human happiness, and similar unreasonable and unfounded tenets show that the whole system of Buddhism is built upon the assumptions of mere inward seeming, and is a product of profound intuition striving to solve the deep secrets of life and nature by the perceptions and impressions of abstract contemplation. The same spirit appears in ancient Hindu poetry. Take, for example, the Vedic hymns to the Maruts or Storm-Gods. They are not remarkable for creative imagination, picturesque fancy, or copious simile, but rather for figurative brilliancy and intuitional fervor. Even where creative imagination would have shone with greatest splendor, it is not notable ; for the two vast Indian epics, the Mahabharata and the Ramayana, are "curtailed of nearly all that is realistically and dramatically essential to the true epic."

From the above it is evident that, for a civilized nation, the Indians are capable of being the most credulous and superstitious people in the world, and that their intellectuality is apt to be employed to divine questions by guess-work rather than to study them by observation and the use of the scientific faculties. If these two propositions are established, it will help to prove their correspondence.

The credulity and superstition referred to below are all the more singular when we consider the long contact of the people with Western civilization and the influence of British rule :

“ India, indeed, is pre-eminently the land of sooth-sayers and fortune-tellers. . . . All the subjects of demoniacal possession referred to in the preceding pages belonged to the lowest castes of the Indian community, which lie practically outside the pale of Hinduism. Amongst them the belief in demoniacal possession is in full force to-day, although it is by no means confined to them. The air is pervaded by magic and witchcraft. The happiness, the health, the very lives of men, are at the mercy of spells and counter-spells. Ay, and the very gods themselves are not exempt from the influence of magical rites, but must obey the behests of the powerful magician. . . . In India we live in a world which is accustomed to receive supernatural visitants who associate familiarly with men. . . . As a general rule, natives of India of all classes believe in the

reality of possession, demoniacal or otherwise. They unhesitatingly admit that some favored men and women are chosen as the media of communication between departed saints and the human race ; but they are not equally ready to recognize the validity of the pretensions of particular individuals. In fact, there is often an odd mixture of superstition and shrewd scepticism—or shall I say suspiciousness?—in the Indian character. . . . In India, especially amongst the Hindus, magic and witchcraft are not without a certain respectability. . . . The more powerful conjurers in India inspire dread and command respect. . . . On the superstitions of the people of India volumes might be written ; for India is still where Europe was in the Dark Ages, and belief in witchcraft, demoniacal possession, the transmutation of metals, the efficacy of charms, spells, and love-filtres, is quite general amongst all classes of the people.”¹

As to the Hindu tendency to speculate about subjects by intuitive guessing, we are told with reference to their current literature :

“ A glance over the titles of the great mass of the native publications is sufficient to reveal the want of a practical character in the larger part of them. Ram Chandra Bose, an excellent judge of his own people, says of them : ‘ The Hindus are the most dreamy people on the surface of the globe ; and the literature of no other country as great as theirs confessedly is appears at first sight so full of day dreams. The Hindu geographer does not travel, does not explore, does not survey ; he simply sits down, and, perhaps under the

¹ J. C. Oman, *Indian Life*, pp. 65, 259, 263, 265, 268, 269, 272.

influence of an extra dose of 'the exhilarating soma-juice,' dreams of a central mountain of height greater than that of the sun, moon, and stars, and circular oceans of curd and clarified butter. The Hindu historian does not examine documents, coins, and monuments, does not investigate historical facts, weigh evidence, balance probabilities, scatter the chaff to the winds and gather the wheat in his garner; he simply sits down and dreams of a monster monkey who flies through the atmosphere with huge mountains resting on the hairs of his body, and constructs thereby a durable bridge across an arm of interminable ocean. The Hindu biographer ignores the separating line between history and fable, invents prodigious and fantastic stories, and converts mere historical personages into mythical or fabulous heroes. The Hindu anatomist does not dissect, does not examine the contents of the human body; he simply dreams of component parts which have no existence, multiplies almost indefinitely the number of arteries and veins, and speaks coolly of a passage through which 'the atomic soul' effects its ingress and egress. The Hindu scientists in general set aside both inductive and deductive processes, and present their day dreams and nightmares as facts of accurate knowledge.' India is, however, rapidly arousing to the correction of her own errors." ¹

The same meditative intuition is apparent in the mystic ponderings of the ancient Upanishads, and in recent Hindu metaphysics in the formulation of the modes of intuition.²

¹ J. F. Hurst *Indika*, pp. 616, 617.

² Such as, "Nirvichara, the ultra-meditative intuition, in which

Speaking of Buddha's doctrine of Karma, R. W. Frazer states :

"It is one of the most important and far-reaching philosophical theories ever reached by the intuitive reasoning powers of man. It was a new and enormous contribution to the sum of human speculation. . . . Two of the most important philosophic theories which the thought of India has produced . . . are theories which rest on assumptions incapable of substantiation or proof. They have to be taken on faith, and therein consists the strength of their position. The first is the doctrine of Karma.¹

What further evidence is needed to prove the complete ascendancy of intuition in the Indian mind ?

In scientific and rational investigations such an intuitive faculty has no place ; but there is a wide domain of knowledge, thought, and feeling which neither science nor reason can fathom, and indeed a certain amount of intuition seems to be a necessary preliminary to all interior or spiritual wisdom. How else can we believe the miracles and prophecies of

the past and present, the antecedents and consequences of a present phenomenon at once make their appearance in the mind ; Nirvitarka, the wordless intuition, in which the truths of nature shine forth of themselves without the intervention of words ; Savichara, the meditative intuition ; Savitarka, the verbal intuition" (Rama Prasad, *Nature's Finer Forces*, pp. 243, 247).

¹ *Literary History of India*, p. 135.

the Bible, or give credence to the validity of the dreams and visions so prominent in the Old Testament, or even accept the seership and supernatural intercourse of Swedenborg? On the other hand, the country is a hotbed of absurd beliefs in dreams, divination, miraculous occurrences, luck, destiny, and divine revelations; and it is noteworthy that the preposterous systems of Theosophy and Christian Science have borrowed a large part of their literature and ideas from the philosophy of the Hindus. It is on the whole, therefore, a faculty against which one must be on his guard, and be careful to keep within proper limits by the restraints of judgment, reason, common sense, and the teachings of revealed religion.





AFGHANISTAN AND BALUCHISTAN

THESE countries correspond to the perception of internal quality, which is related to the sense of smell¹; and it is noteworthy that the olfactory nerves are the only nerves of the senses that are exclusively confined to the fore part of the cerebrum which Asia and Australasia represent, just as the perception of internal quality is the only one of the sense perceptions that is located in Asia.

The bulk of the Afghan people are remarkable for prudence, good sense, and observation. Their power of discerning scrutiny gives their observations a trustworthiness that is not characteristic of the neighboring nations :

“ All communication with the Afghans is rendered agreeable by the dependence which can be placed on what they say. Though they are far behind Europeans in veracity, and would seldom scruple to deceive both

¹ See Worcester, *Physiological Correspondences*, pp.173-190.

in statements and promises if their own interest were to be promoted by their dishonesty, yet they have not that indifference to truth, and that style of habitual and gratuitous falsehood which astonishes an European in natives of India and Persia. A man of the first nation seems incapable of observing anything accurately ; and one of the second, of describing it truly : but unless some prejudice can be discovered to mislead the observer, or some motive is apparent for misrepresenting the truth, one may generally rely on the Afghans both for correctness and fidelity.”¹

This faculty acts as a mental sentinel to ascertain whether newcomers are inwardly agreeable or distasteful, and it is therefore apt to be distrustful of strangers until their quality is known. If the person proves acceptable, the whole nature expands and receives him warmly ; but if he is disliked, every effort is made to keep him away. Moreover, as the inward quality of many persons must of necessity be more or less out of harmony with our own, especially if we are rendered unfriendly by some slight or provocation, such a perception often brings with it intense irritation and hostility. These alternating currents of hospitality and hostility appear in the following description of the Afghans, which applies as well to the Baluchis :

¹ M. Elphinstone, *Kingdom of Caubul*, i., 326.

“For the most part the Afghan nomads lead a quiet and peaceful life, often varied however by the excitements of tribal disputes and petty warfare, which consists of successive reprisals on both sides, and draws into full play the natural and savage ferocity of the Afghan character, which by these oft-recurring feuds is nurtured and kept in activity. . . . The Afghan is vain, bigoted in religious matters and national or tribal prejudices, revengeful of real or imaginary injuries, avaricious and penurious in the extreme, prone to deception, which they fail to conceal, and wanting in courage and perseverance. But withal they assume a frankness and affability of manner, which, coupled with their apparent hospitality, is very apt to deceive and disarm the unwary. They are, moreover, by nature and profession a race of robbers, and never fail to practice this peculiarly national calling on any and every available opportunity. Among themselves, finally, the Afghans are quarrelsome, intriguing, and distrustful of each other, and by neighboring nations they are considered faithless and intractable. . . . Many Afghans, though outwardly they profess to be true Musselmans, and observe the ceremonial ordinances of Islamism, are in truth ‘sufis’ or philosophers. They are in fact pure deists, for they assert a belief in one Divine Creator, but place no faith in prophets or divine messengers. The ‘sufi’ is very fond of dabbling in theological controversies and speculations; but his ideas and creeds are so very indefinite, abstruse, and mystified that it is difficult to mass them into an intelligible form.”¹

¹ H. W. Bellew, *Political Mission to Afghanistan*, pp. 22, 25, 26, 28.

The vices of the Afghans seem exaggerated in this description when compared with the statements of other authorities, and recent reforms by the Afghan government promise additional amelioration ; but it must be admitted that the discerning perception characteristic of them too often degenerates into an ability for scenting gain and even plunder, and that their irritation too frequently finds expression in acts of violence and revengeful cruelty.

Afghanistan is an intellectual perception of inward quality arrived at by more or less accurate knowledge of a person's thoughts and actions ; and Baluchistan is a more emotional perception derived from the impressions of the feelings.





PERSIA

PERSIA corresponds to the imagination ;
and indeed we are told :

“ As a people, the Persians are of a happy disposition and bright imagination, doubtless produced by the dry, clear air of their high tableland, which relieves from dulness and depression.” ¹

Not all Persians are of a happy disposition, but all do possess more or less “vivid imagination,” which is exhibited in their excessive exaggeration and magnifying of trifles, in their love of pomp and splendor, and in the originality and magnificence of their ancient architecture. The same spirit is refulgent in Persian poetry in the epic grandeur and rich, creative imagination of Firdusi, the pessimistic imaginativeness of Omar Khayyam, the philosophical imagination of Sadi, and the fine lyric imagery of Hafiz ; and the old Yashna hymns of the

¹ T. E. Gordon, *Persia Revisited*, p. 124 ; see also p. 143.

Zend-Avesta glow with a matchless sublimity of imaginative expression.

Again, Zoroastrianism was the purest and most spiritual of the religions of antiquity, except that of the Jews ; and the explanation of this fact must lie in the elevated nature of the Persian mind. The faculty of the imagination consists essentially in taking facts from the more ideal side of knowledge, life, and nature, and building them into the form of exalted religious allegory, noble romance, and lofty poetry ; and all of these are conspicuous in Persian literature.

The Media, Elam, and Persia of the Bible were situated in the present area of Persia, along its western border. Media, situated in the north, signifies imaginative knowledge ; Elam, lying between Media and ancient Persia, signifies imaginative thoughts ; and Persia, located in the south, signifies imaginative feelings,—all with reference to the more concrete aspects of the imagination. These countries are usually condemned in the Bible for holding the false doctrines constructed by the natural imagination : but in at least one instance it is different ; for Cyrus, the first king of the Persian Empire, is spoken of as the Lord's shepherd and anointed, who is appointed to

let the Babylonian exiles go free.¹ The rise of the Persian power in the middle of the sixth century B.C., and the liberation of the Jewish captives by Cyrus, symbolize the time in the youth of the race and the individual when lofty natural ideals are formed, which have power to free even the religious life from enslavement to the false logic of self-sufficiency. It is noteworthy that Ezekiel's ideal of the future Messiah, written when Cyrus was already on his career of triumphant conquest, was the most true, in all the Old Testament, to the perfect actuality.

The present character of the Persians is a strange mixture of elevation and debasement, of polish and coarseness, of imaginative utterance and sheer mendacity ; but nevertheless Persia exhibits an inherent vitality and recuperativeness far in excess of most oriental nations, which give hope that, with the incoming return of the higher states of the world's youthfulness, during the intellectual phase of which Persia was once so potent, she will cast off the garments of her defilement and resume something of her old splendor and nobility, even though in maturity the magic sway of the ideal of youth regains no more its pristine glory.

¹ Isaiah xlv., 28 ; xlv., 1, 13.



ARMENIA AND MESOPOTAMIA

ARMENIA or Eastern Anatolia corresponds to rational perception; Upper Mesopotamia, which is practically the same as ancient Assyria, corresponds to the reason; and Lower Mesopotamia, which is identical with old Babylonia, corresponds to logical inference.

These are the rational faculties of the mind, and deal largely with the explanation of the causes of observed phenomena and the correctness or incorrectness of assertions. The three faculties operate successively; for after the original perception is formed, the task of the reason consists chiefly in ascertaining whether such perception agrees with the facts as known; and if it does agree, it becomes a satisfactory explanation or valid assertion, and the logical faculty proceeds to draw inferences from it as an established premise. The streams of thought vitally connected with these mental processes are the rational thinking, which is

the Euphrates ; and the clear presentation of the facts to be explained or examined, which is the Tigris.

Armenia is inhabited by numerous tribes who practise various religious cults, from the Christianity of the Armenians to the Devil Worship of the Yezidis ; and answering to this diversity are the many different kinds of rational perception. For instance, there are perceptions from general truths, which is represented by the province of Trebizond along the Black Sea, for the Black Sea corresponds to the knowledge of general truths, and the Sea of Azov to the knowledge of general principles ; perceptions of what is possibly true, which is the province of Erzerum ; perceptions from experience whether of thought or feeling, which is the province of Van, for Lake Van corresponds to the knowledge of inward experience ; perceptions founded on a resemblance, which is the province of Bitlis ; perceptions based on rational insight, which is the province of Ma-mur et-ül-aziz ; perceptions from correspondences, which is the province of Haleb ; perceptions as to what is really and rationally good and true as a matter of conscience, which is the province of Sivas ; and perceptions from abstract ideas, which is

Russian Armenia bordering on the Caspian south of the Caucasus Mountains, for the Caspian Sea corresponds to the capacity for forming mental images of outward objects, which images are ideas. In the Russian district, the river Kura corresponds to a knowledge of facts to be interpreted ; and the Araxes, to the perceptive interpretation of them.

The Kurds are distinguished for their "liveliness and quickness of mind" ; and the Armenians have great talents for business and finance, which they doubtless owe to the alertness and keenness of their perceptions. As to their mentality, we are told :

"It is mainly by his clear, flexible intelligence, good sense, and active mind, that the Armenian resembles the European, showing a keen interest in all discoveries and a desire to move with the march of progress. This oriental nation has a remarkable affinity with the French, for whom it professes great sympathy."¹

Armenia is the Ararat of the Bible, on the mountains of which the ark rested after the Deluge, symbolizing the state of mind of the Ancient Church on its first entrance into spiritual perception after the subsidence of the

¹ Kesnin Bey, *The Evil of the East*, p. 199.

flood of false persuasions that overwhelmed the degenerates of the Most Ancient Church.

The correspondence assigned to Upper Mesopotamia, or Assyria, is corroborated by Swedenborg, who states that it represents the reason.¹

The ancient Assyrians were warriors, traders, and administrators; and something of the sternness and vigor of the reason was reflected in their iron discipline and vigorous political organization, for the first conception of a centralized empire was formed and realized by the Assyrian kings. As to the present divisions of Upper Mesopotamia, the province of Diarbekr corresponds to the comparison of a theory with the known facts; that of Zor, to rational judgment; and that of Mosul, to rational perspicuity.

The ancient Babylonians were more peaceful and agricultural, and more literary and studious than the Assyrians. Their literature presents a rational conception of God as the sustainer and director of the world, the enlightener of heaven and earth, and the lord of judgments over all lands; and their whole vast system of astrology and augury was based on erroneous inference as to the connection of events:

¹ *Heavenly Arcana*, 1185, 1186.

“The false assumption was made that an event was caused by another which had immediately preceded it ; and hence it was laid down that whenever two events had been observed to follow one upon the other, the recurrence of the first would cause the other to follow again. The assumption was an illustration of the well-known fallacy : ‘ *Post hoc, ergo propter hoc.*’ It produced both the pseudo-science of astrology and the pseudo-science of augury.”¹

The level plain of Babylonia, formed by alluvial deposits from the Euphrates and Tigris, pictures well the nature of logical inference ; for, traversing from known premises formulated by the reason to the realms of the unknown, it evolves by its conclusions new domains of accurate truth, just as new and permanent land is produced by the drift borne down from Upper Mesopotamia.

But there is another function of the logical faculty, which consists in comparing its conclusions, whenever possible, with the facts of knowledge. The function of logical inference was evidently represented by the Babylonians proper, and the function of logical comparison by the Chaldeans who dwelt along the salt marshes at the head of the Persian Gulf ; and they are also represented by the present provinces of Baghdad and Basra.

¹ A. H. Sayce, *Assyria ; its Princes, Priests, and People*, p. 115.

It is sad to contemplate these once fair and fertile lands, still

“ Majestic though in ruin ” ;

lands that typify some of the noblest faculties of the mind, now lying waste or little cultivated, a prey to the fanatic and illogical Turk, and subject to the fleeting incursions of rival Bedouin hordes ! Almost certain it is that this condition cannot last, that the perception, reason, and logic of the race will not always be in bondage to the rule of faith and preconceived opinions, but that, like the Assyria and Babylonia which of old moulded the destinies of the world, they will awaken from their lethargy, and direct and illuminate once more the bounding currents of human life and thought.





ARABIA

ARABIA corresponds to the fancy, a correspondence which is revealed in many ways ; for Arabia is noted for its picturesque scenery and costumes, for its fleet and shapely steeds, for its fantastic tales, and for the impetuous dash and inventive fancy of its people.

An exuberance of bright fancy rings through the famous Seven Arabic Prize Poems ; and pure fancy is a general characteristic of all Arabian poetry, however deficient it may be in other respects :

“What is said by this scholarly critic of Hariri holds true of most Arabic poetry, — it lacks unity of idea and sobriety of expression. All is intense. Every beautiful eye is a narcissus ; tears are pearls ; teeth are pearls or hail-stones ; lips are rubies ; the gums, pomegranate blossoms ; piercing eyes are swords, and the eyelids, scabbards ; a mole is an ant creeping to suck the honey from the lips ; a handsome face is a full moon ; an erect form is the letter “alif” as penned by Wazir Muhammed ; black hair is night ; the waist is a willow branch or a lance ; and love is always passion. Far-fetched

allusions abound, and the sense at every turn must do homage to the sound. In the judgment of Baron de Slane the two notable exceptions to the rule are Al Mutanabbi and Ibn El Farid, who exhibit a daring and surprising originality often approaching the sublime ; and, in the case of the latter, mystic reveries and spiritual beauties of no mean order.”¹

The *Arabian Nights*, largely or wholly the work of Arabian authors, is perhaps the most marvellous example of untrammelled flights of fancy ; and the Koran, the Bible of Islam, is replete with fabulous stories, fanciful conjectures, and poetic fire.

Arabia is a peninsula, and stretches nearer the fiery equator than Persia, and in like manner fancy is capable of greater outward force and emotional intensity than imagination. While the inventions of the fancy are not appared with the imposing grandeur and fair ideality that make lustrous the creations of the imagination, yet they are often decked with a delicate gracefulness, exquisite form, and sensuous, impassioned beauty which are incomparable. This difference between the literature of Arabia and Persia is further apparent in the total absence of the epic from Arabic poetry.

¹ S. M. Zwemer, *Arabia : The Cradle of Islam*, p. 254.

Freedom-loving, aristocratic, restless, and passionate, the Arabs idolize poetry and eloquence ; and fancy is inwardly dominant in all their varied mentality.

Fancy, as well as blind faith, sometimes becomes the parent of fanaticism ; and this sterner aspect of Arabian life is exhibited in the reformatory and religious zeal of early Mohammedanism, and its ruthless destruction of unbelievers.

The imperious sway of fancy and fanciful interpretations in the thought of the Middle Ages was mirrored in the swift conquests and great territorial dominion of the Saracens during the seventh century ; and it is remarkable that, for several hundred years, when nearly all Europe was plunged in mental darkness, the Saracen Empire kept alive the vanishing intellectuality of the times, and under its influence literature and science were nurtured and perfected at Cordova and Baghdad.





PALESTINE

PALESTINE corresponds to the faculty of veneration ; and the sacred literature of the Bible, as well as the secular literature of the Palestinian Jews, testifies unmistakably to the supremacy of this faculty.

Religious veneration is the feeling of reverence and awe at the divinity, holiness, and sacred majesty of God ; and surely the Scriptures contain, as no other writings do, earnest and magnificent portrayals of His absolute divineness, His perfect holiness, and His glorious majesty. Nowhere else is there so rich a treasury of reverential thoughts and feelings.

Exclusive of the Jordan valley, the country is in a general way divided into three longitudinal sections,—the high tableland east of the Jordan, the central range of hills and mountains, and the low maritime plain along the Mediterranean. The eastern section corresponds to veneration in abstract mentality ; the central section, to veneration in concrete men-

tality ; and the western or maritime section, to veneration in pure feeling. These longitudinal divisions are separated into three latitudinal ones by the districts of Judæa, Samaria, and Galilee. Galilee, with its lakes and fertile valleys, corresponds to reverential knowledge and conduct ; Samaria, with its numerous springs, broad plains, and verdure-clad mountain slopes, corresponds to reverential thoughts ; and Judæa, waterless but lofty, corresponds to the reverential emotions of the heart.

Philistia, which occupied the maritime plain west of Judæa, corresponded to veneration in concrete feeling ; a trait which is good in itself, but when the Philistines attached themselves to false gods and venerated them alone, they became the type of a false external religion, founded on outward veneration.

The Jordan is a stream of reverential thinking. Lake Huleh is the knowledge of religious ceremonials. The Lake of Galilee is the impressive knowledge of Divine manifestations : it was in its neighborhood that the Lord gave some of His most wonderful demonstrations of Divine power by stilling the storm and walking on the waves of the lake ; and the deep impression they made on the beholders is evident from their exclamation :

“What manner of man is this, that even the winds and the sea obey him ! ”¹

The sunken, sombre, salt, and bitter Dead Sea is the consciousness, from bitter experience, of our utter sinfulness and unworthiness compared with the pure righteousness of the Holy One of Israel.

¹ Matt. viii., 27 ; see also Mark i., 27.



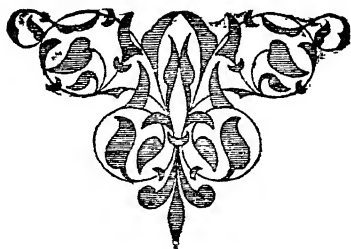


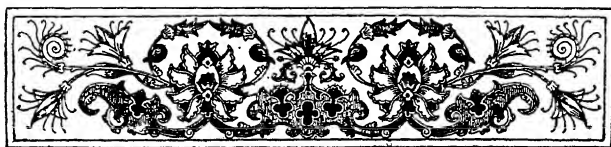
SINAI AND EDM

BY Sinai is meant the triangular tract of land which stretches from the Mediterranean on the north to the apex of the Sinaitic Peninsula in the south ; and by Edom, the territory on both sides of the Arabah depression, extending from the Dead Sea to the Gulf of Akabah. These small, and seemingly insignificant, countries really correspond to two important faculties of the mind,—the love of truth for its own sake, and the love of good for its own sake.

Sinai, with its dominant note of gravelly desert, grey granite mountain, and rugged watercourse, gives a very realistic picture of the austere and uncompromising nature of the pure love of truth ; and Edom, with its depth of valley and its red sandstone and red granite, is an adequate image of the more demonstrative and warmer glow of the sweet love of good.

The two lands are forever memorable as the scene of the wanderings of the Israelites after the exodus from Egypt, and they play no mean rôle in other Biblical geography.





SYRIA

SYRIA comprises the territory along the Mediterranean Sea from the Giaour Dagħ to the Ladder of Tyre, and eastward of these to the Euphrates valley and the Syrian desert. It corresponds to the knowledge of correspondences.

The mind of both ancient and modern Syrians is receptive rather than originative, but they possess a remarkable power of assimilating, combining, and elucidating the materials received from without.

Their acquaintance with correspondences is evidenced by their reception in the past of the correspondential myths and legends from Assyria, Palestine, and Egypt, which they in turn communicated to other countries of the Levant; and by the present esoteric symbolism of the Druses, who veil their doctrines from the uninitiated by the use of mystic formulas, signs, and numbers.

Worcester, with his unerring perception of

correspondences, speaks thus of the significance of Mount Hermon, which is in the southernmost part of Syria, and which was the "high mountain" whither the Lord led His three disciples to witness His transfiguration :

"The mountain, no doubt, was Hermon, the southern terminus of the Anti-Lebanon range. The meaning of this range seems to be closely related to that of the Lebanon, whose forests of cedar it probably once shared. In relation to Palestine when occupied by the Jewish Church, it seems to stand for the wisdom of the Ancient Church in its relation to the letter of the Jewish Scriptures—on a much higher level than the Jewish Church, but now to it a memory of representatives and formal precepts, whence most of its laws and ceremonies were derived." ¹

The two great rivers of Syria are the Litany and the Orontes ; and the one corresponds to reverential thought about correspondences, and the other to meditation on correspondences and enlightenment from them.

Phoenicia, which occupied the southwestern plain of Syria, and which was the seat of maritime commerce and industrial skill in the early ancient world, corresponds to the concrete knowledge of particular correspondences ; for the Mediterranean, on which it bordered, seems

¹ *Matthew's Gospel*, pp. 92, 93.

to correspond to the knowledge of particular truths.

Syria is a most attractive land from a New-Church point of view ; and its signal prominence in antiquity will doubtless be equaled in the future when correspondences are again accorded the interest and veneration which they possessed for the early peoples of the world.





ASIA MINOR

ASIA MINOR, or Western Anatolia, corresponds to the conscience. The size of this country, and its great diversities of surface, are in line with the complex nature of the conscience ; for there is conscience founded on general impressions of what is right, conscience inspired by inward and outward feelings, conscience as a matter of principle, conscience based on what one has been taught, and so on.

As a rule, the people of Asia Minor are conscientious and upright ; but unscrupulous elements are not wanting in their society.

We are told that the conscience is formed from the knowledge of truths ; and it is interesting to notice how all the culture and learning of the ancient world were gathered into Asia Minor :

“ Here the genius of the maritime Hellenes accomplished that marvellous fusion of all the elements of

the arts, sciences, and general culture brought from Chaldea, Assyria, Persia, the Semitic world, and even indirectly from remote Egypt itself. They gave practical effect to all these foreign materials, transmitting the new inheritance to their kinsmen in the archipelago and on the coasts of continental Greece. . . . Greeks of diverse stocks, Leleges, Ionians, Dorians, seized the most convenient seaports, and the towns founded by them rose to great power and influence. They became the true cradle of Western culture ; for from these centres were diffused those combined elements of the various Egyptian, Syrian, Persian, and Indian civilizations, those artistic and scientific impulses by which the European world is still vivified. Here the Homerides sang the oldest songs of Mediterranean literature ; here Ionian art attained the acme of its grace and splendor ; here their sages enunciated those problems on the constitution of the universe which are still discussed by modern philosophy.”¹

In deplorable contrast to this is the Asia Minor of to-day, where amid the ruins of splendid temples and prosperous cities nomads now raise their tents, and where miasmatic swamps and arid wastes take the place of noble forests of old.

The significance of this deterioration seems to be that the materialism in which the race has lived for so many centuries has shorn it of the higher truths of spiritual wisdom, leav-

¹ E. Reclus, *The Earth and its Inhabitants*. “Asia,” iv., 243.

ing its conscience to be formed of impure truths and low ideals, to the inevitable ruin of lofty moral standards. Hence the conscience of the race must have been more powerful and highly developed in its youth than in its maturity ; and this is probably true also of the individual.

Swedenborg distinguishes between a true conscience, which gives inward pain whenever its dictates are disobeyed, and which is more or less perfect according to the genuineness of the truths by which it is formed, and a false conscience, the basis of which is self-interest, and which is perturbed when the individual acts contrary to the furtherance of his ambition or gain. Careful observation will doubtless disclose both these qualities in the inhabitants of Asia Minor.





RUSSIA AND SIBERIA

WITH Russia we are brought into European territory ; and the two continents of Europe and Asia are closely connected, geographically and politically, by Russia and Siberia.

Asia and Australasia represent the fore part of the cerebrum ; while Europe seems to represent the upper part of the hinder cerebrum, and Africa its lower part which is directly over the cerebellum.

The correspondences that have been assigned to the different Asiatic countries make it evident that Asia contains those intellectual faculties that deal with abstract rather than concrete ideas. Abstract mentality is indeed the very trait that differentiates the Asiatic from the more concrete European mind. This condition is evidenced in several ways. In Asia the family, and not the individual, as in Europe, is the unit of society ; and Asiatic populations live and think more *en masse* : consequently

their society lacks the concrete individualism of European states. Asia is unscientific, whereas Europe is the very centre of science. The literature of the Asiatic world is much more impersonal in its ideas than is European literature; and the concrete personification of feelings and thoughts, so common in Occidental imagery, is entirely foreign to the poetry of China and Japan. In Asia, too, all the great religions of the world were evolved; and it, with Egypt, was the cradle of the earliest civilization of the race.

Parts of Russia and Siberia present very similar geographical features, and their faunas are almost identical, as the Ural Mountains interpose no real barrier to the movement of species. It is plain therefore that these two countries have a similar correspondence, but that Siberia, being situated in Asia, has a more abstract significance than Russia, which is located in Europe. Russia corresponds to the faculty of gathering definite knowledge on concrete and scientific subjects; and Siberia, to the faculty of gathering such knowledge on abstract and philosophical themes. This distinction in their correspondence is borne out by the difference between the two countries in land elevation and the course of rivers. While

the altitude of almost all Russia is below one thousand feet, the eastern portion of Siberia is traversed by high plateaux and chains of mountains ; and this betokens greater elevation of mind. All the largest rivers of Russia flow southward, indicating a more emotional and concrete trend of thought ; whereas the great rivers of Siberia flow to the north and empty into the Arctic Ocean, a sign of purely intellectual and abstract thinking.

The characteristics of the Russians accord with the above theory as to their correspondence. In spite of the dense ignorance of the lower classes, which is due to the neglectful and demoralizing policy of the government, educated Russians possess a vigorous intellect :

“By nature the Russians are richly endowed. A keen, subtle understanding ; remarkable quickness of apprehension ; a sweet, forgiving temper ; an inexhaustible flow of animal spirits ; a rude, persuasive eloquence ; to which may be added an imitative faculty positively simian in range and intensity,—constitute no mean outfit even for a people with the highest destinies in store. But these gifts, destined to bring forth abundant fruit under favorable circumstances, are turned into curses by political, social, and religious conditions which make their free exercise and development impossible”¹ ;

and the bent of their mentality is concrete and

¹ E. B. Lanin, *Russian Characteristics*, p. 47.

scientific rather than abstract and metaphysical:

"The Russian, little inclined to metaphysics, unless it be the fatalist philosophy of the Hindus, more quick at poetic conceptions than at rational speculations, carries realism in his veins along with scientific positivism."¹

Largeness of conception, minuteness of execution, comprehensiveness of learning, and exactness of knowledge are the strong points of the Russian mind; and they are manifest in the faithful and detailed realism of Gogol, in the accurate and comprehensive portrayal of Russian life by Turguenief, in the interpretive literalness of Tolstoi's religious philosophy, and in the broad intellectual power and fine artistic sincerity of the music of Tschaikowsky.

Such a faculty as Russia represents would tend to produce, along with its exhaustive and detailed knowledge, a dearth of initiative energy and creative originality, and also a dreamy languor and physical sluggishness. All these are marked Russian traits.

The designation of Russia as the "Russian Bear" is founded on a real similarity of correspondence; for the bear corresponds to a love of learning literal facts and truths, and of ruling over others by means of them²; and

¹ E. P. Bazán, *Russia: Its People and Literature*, p. 176.

² See Worcester, *Animals of the Bible*, pp. 101-112.

realism, definite knowledge, and despotic official formalism that crushes out the independence and individuality of the masses, are peculiar to Russian character.

Russia differs from China in that China is the faculty of storing up and preserving interior knowledge in the memory, and hence the Chinese more than any other nation of the world have shown a disposition to preserve the records of the past ; while Russia is the faculty of gathering definite and comprehensive knowledge on the various phases of outward life and thought, and consequently the Russians are capable of surpassing all others in complete and accurate concrete knowledge.

The settlement of Siberia by civilized races is comparatively recent, and the progress of the country has been severely hampered by the transportation into it of numerous Russian criminals ; yet the average Siberian is said to excel the average Russian in the brightness and alertness of his mentality. Many of the native tribes of Siberia, also, while possessing no intellectual culture, nevertheless have a profound reverence for " the silent wisdom of the causes of things," which they ascribe to their shamans, or priests.

It is an unquestionable tendency of the new

era, inaugurated with the beginning of the twentieth century, to get away from the more objective and purely scientific aspects of life and nature, and to attempt to solve their problems by philosophical and speculative thought ; therefore the accurate knowledge of philosophical and metaphysical theories will doubtless be an important function in the mind of the near future, and Siberia, as the type of such knowledge, should experience an immense development of her resources, which indeed is already freely predicted.

As contrasted with Mongolia and Tibet, which lie to the south, Siberia is the faculty of gathering accurate knowledge on philosophical subjects, without necessarily entering into the spirit of them ; whereas Mongolia is the faculty of entering into such knowledge so far as it gives an indolent pleasure, and Tibet is the faculty that loves such knowledge for its own sake, and likes to pore over it to the exclusion of any practical activity.

With reference to particular parts of the Russian Empire, Great Russia corresponds to comprehensive knowledge ; Finland, to exactness of knowledge ; Poland, to the formation of definite plans of action ; West Russia, to exhaustive knowledge along special lines ; Little

Russia, to knowledge on every detail of a matter ; South Russia, to a general knowledge of a subject ; Russian Turkestan, to a perception of the concrete meaning of words and statements ; and the Pamir region, to a knowledge of inward character.

The possessions of Russia in Armenia and Poland are of great value to her, as the former gives her a perfect insight into affairs, and the latter imparts a definiteness of aim to her policy and researches.

In spite of her enormous continuous empire, her unique centralization of financial and political power, her capacity for self-sacrifice to attain ideal ends, and her comprehensive and exact learning, Russia lacks the intelligent independence of thought, the energetic mental alertness, and the ability of wise initiative necessary to make her a leader among the nations.





NORWAY AND SWEDEN

THE Scandinavian Peninsula corresponds to the faculty of observation, which is related to the sense of sight.

The difference in geographical formation and national characteristics between Norway and Sweden indicates a distinction of correspondence between them. Norway is very mountainous, and only a small portion of its soil can be utilized for pasturage and agriculture; while Sweden possesses extensive plains, and a much greater cultivable area. Again, Norway is situated in the west of the peninsula, and is therefore more concrete in its influence; whereas Sweden, being in the east, is more abstract and intellectual. The rugged, stony, mountainous aspect of Norway determines its correspondence as the faculty of seeing things exactly as they are; and the smoother and more productive land of Sweden corresponds to the faculty of observing things from the standpoint of some theory, for the

purpose of gathering evidence to confirm it.

The national Norwegian trait of close observation is made manifest in Björnson's bright sketches of Norse scenery and peasant life, in Ibsen's keen delineations of observed social tendencies, in Grieg's eminently descriptive music, and in the general objective realism of Norwegian literature. In regard to Norwegian art, we are told :

"The qualities which distinguish Norwegian painters are principally exactness of observation and conscientious sincerity of execution. What one may find fault with in their work is a certain minuteness in their manner of handling, a too intimate attention to detail, which reveals in them a desire of attaining a word-for-word rendering rather than a large interpretation of nature."¹

Courteous and simple, yet firm and tenacious, fond of beholding objects, and enamored with the vivid scenery of his picturesque country, the Norwegian is distinguished above all by the gift of pure sight.

The Swedes, as a rule, are more literary and intellectual than the Norwegians, and they have long been famed for their excellent technical institutions.

Sweden has been the birthplace of many

¹ Larousse, *Grand Dictionnaire Universel*, Art., "Suède."

famous scientists ; but by far the most illustrious of her sons is Swedenborg, who forged so far ahead of his times that it will be several millenniums before the world overtakes him. Swedenborg seems to have belonged to the province of the eyes in the Greatest Man ; for the angelic societies with him were from that province.¹ He is a true son of Sweden in his clear and detailed descriptions of objects and conditions in the other life, as well as in the enormous mass of evidence which he adduces to prove his assertions. He states in his writings that the spirits, with whom he conversed, often complained because he viewed all the statements they made to him with reference to the confirmation of some of his own ideas.

¹ *Heavenly Arcana*, 4627 ; *Spiritual Diary*, 4029.





DENMARK AND ICELAND

DENMARK consists of Jutland, which is the northern part of the Cimbrian Peninsula and geographically a part of Germany, and the islands that intervene between Jutland and Sweden. It corresponds to the faculty of determining the validity of evidence. Jutland and the adjoining island of Fünen correspond to a careful probing as to the correctness of the facts themselves; and the islands of Laaland, Falster, Möen, and Seeland, which lie nearer to Sweden, correspond to a critical examination whether the facts are admissible as evidence. It is a keen, searching, discriminating faculty, and is usually well developed in the judicial mind. Sweden, as has been said, corresponds to the faculty of observing things from the standpoint of some theory and of collecting evidence to prove it; while Denmark is the faculty that carefully judges whether the evidence so collected is true evidence, and can properly be used in confirmation of the theory propounded.

The pre-eminent possession of such a faculty by the Danes is evident from the correctness of data, the scientific precision of phrase, the keen perception, the judicial depth of thought, and the satirical and ironical vein so conspicuous in Danish literature. The Danes are, indeed, noted for their good sense, sound judgment, and clear, vigorous thought; and they show a remarkable similarity to the English in their character, spirit, and ways of thinking and acting.¹

The island of Iceland, which belongs to Denmark, lies just outside the Arctic Circle, touching it at its northernmost points. The island is built up of volcanic masses, and a large portion of its surface is covered by lava beds and glaciers. It contains a number of volcanoes, some of which have been in eruption during historic times; destructive earthquakes are of common occurrence; and geysers or hot springs abound, which send up intermittently and often with great force columns of boiling water.

This peculiar combination of outward coldness and inward heat and activity indicates the correspondence of the island to be the faculty of *sang-froid*. The almost detached peninsula

¹ See Samuel Laing, *Observations on Denmark*, pp. 445, 446.

at the northwest of the island corresponds to presence of mind. The faculty is a collectedness and coolness in danger, and a readiness to return a taunt, a threat, or an attack with a hot retort, quick opposition, and vigorous defence. It does not originate violence, but acts in self-defence.

The above qualities appear in the calmness, courage, independence, and watchfulness of the Icelanders, and also in their rancorous blood-feuds, their bitterly satirical turn of mind, and their frequently taciturn and sullen temper; and they are very prominent in the masterful Icelandic sagas, which constitute the chief literary glory of Iceland, and which celebrate the undaunted coolness, the venturesome spirit, the presence of mind, and the valiant and skillful prowess of some hero.





GREAT BRITAIN AND IRELAND

THE British Isles correspond to the faculty of judgment. Ireland corresponds to the faculty of gathering information, as to opinions formed by the judgment; and Great Britain corresponds to the judgment itself,—Scotland, to its more intellectual, and England to its more emotional, aspects. In a general way, Scotland corresponds to judgment as to what to learn; England, to judgment as to what to think; Wales, to judgment as to what to do; the Isle of Man, to the necessity of coming to a decision; and the Devon-Cornwall Peninsula, respectively to the tendency to judge the value of all things by their practical utility, and to the direction of the mental energies to outward action. The several western affluents of the river Humber are the close study of a subject in order to gather numerous authentic facts about it; and its southern affluent, the Trent, is the reflective search for some general law

or method which will cover all these facts, and which will serve as a nucleus for judging similar phenomena. The river Thames is the judging of facts in accordance with established laws and methods. The rivers Avon and Severn are judgments on the meaning of life in the abstract and in the concrete. The river Tweed is judgment based on conclusive evidence ; and the rivers Tay and Earn are the search for conclusive facts or evidence.

The physical configuration of Ireland is a remarkable witness to its correspondence ; for its general shape is that of a shallow basin,—the highlands being grouped along the coast, and the central part occupied by lowlands embosoming brown bogs, green stretches of meadow, and numerous lakes. Thus it typifies a faculty which is receptive and containant.

It is evident that the ability to gather stores of information does not constitute a very high or complex intellectuality, and that it is apt to be externalistic in its range. The externalism of the Irish is apparent in their sensuous delight in the sights and sounds and outward beauties of nature, in their blithe animal spirits, in their early employment of rhyme and alliteration in poetry, and in their enjoyment of the ludicrous side of life and

hilarious fun ; and their lack of highly organized mentality is betrayed by a sort of childish immaturity which displays itself in their fits of extreme transport, their defiant and reckless disregard of the consequences of lawlessness, and their roving, inquiring spirit.

It is evident, also, that such a faculty is not originaive : and Ireland, outside of her poets, orators, and warriors, most of whom attained distinction after they had left her own domain, can boast of no transcendent genius, nor does her literature bear the impress of any great originality.

The innate propensity for acquiring knowledge easily leads to a desire of communicating it, and to a consequent facility of expression ; and hence the Irish possess an extraordinary command of language, are imbued with a deep love of literature for its own sake, and their country has been prolific in talented orators. Indeed, the Irish were perhaps the first of the European peoples to develop the story and novel, which afforded them a natural outlet for the mass of information they took pleasure in accumulating ; and the greatest literary fecundity of early Irishmen was in the production of saga and romance.¹

¹ See Douglas Hyde, *Literary History of Ireland*, pp. 276-279.

In the early Middle Ages the culture of Ireland seems to have exceeded that of the rest of Europe; and from the fifth to the tenth century Ireland established important seats of learning in her own territory, and sent abroad many highly educated Irish monks, who by their superior learning and purity spread the knowledge of Christianity among the cruder and heathenized European nations. The prominence of Ireland at this externalistic period of the world's history is readily explained by its correspondence as a reservoir of knowledge, and by the standard of intellectual culture then prevalent:

“ We find that it was at the time when Christian civilization and ideas were commingled with the ancient, with deep respect for classical antiquity as a standard, that mediæval culture reached its highest perfection. Hence a greater or lesser knowledge of classical literature, particularly of the Grecian, was considered as a proof and measure of the culture of a single individual, as well as of the entire age.”¹

Pugnacious and stormy-souled, yet kind-hearted, affectionate, and of fine susceptibilities; credulous, and given to bragging and intemperance, yet quick-witted, brave, and facile in apt expression,—the *forte* of the

¹ H. Zimmer, *The Irish Element in Mediæval Culture*, pp. 5, 6.

Irish is unquestionably a genuine love for knowledge and learning.

The fact that Great Britain is an island, though it once formed a part of the continent of Europe and is still connected therewith by a submarine plateau, shows that the judgment is a somewhat external faculty ; and the position of the British Isles at the west of Europe indicates a concreteness of correspondence, for they approach toward North America, which is the most concrete of all the continents in its significance. Such externalism and concreteness appear in the great absorption of the English in outward affairs, and in the general concrete structure of their mind ; for they are not theoretical or artistic in their instincts, but are eminently utilitarian. Their interests lie chiefly in tangible and concrete knowledge and activity, such as the home, business, politics, and practical religion ; and their desire for practical efficiency finds fulfilment in the extensive formation of labor and professional societies and institutions dealing with the problems of local and national government.

The English are enterprising, positive, straightforward, and initiative in action ; but on the other hand they are self-concentrated, distrustful of outside influence, and jealous of

novelty and generalizations. The passion for facts to serve as food for deliberation and the exercise of the judgment, and the consequent well-informed and firmly based intellectuality, concrete mental force, and power of leadership in practical and administrative affairs, are characteristic English traits.

As to the general character of the English mind, we are informed :

“ Through all these channels, open from infancy to the close of life, exact information flows into an English head as into a reservoir. But the proximity of these waters does not yet suffice to explain their abundance ; there is a slope which invites them, an innate disposition peculiar to the race, — to-wit, the liking for facts, the love of experiment, the instinct of induction, the longing for certitude. Whoever has studied their literature and their philosophy, from Shakespeare and Bacon to the present day, knows that this inclination is hereditary, and appertains to the very character of their minds — that it is bound up with their manner of comprehending truth. According to them the tree must be judged by its fruit, and speculation proved by practice ; they do not value a truth unless it evokes useful applications. Beyond practical truths lie only vain chimeras. . . . They are pleased with facts as such, are satisfied to note, and are careful to retain them. Accumulated in this wise, they form a continuous deposit at the bottom of the mind of an Englishman, constituting a solid stratum of good sense ; for, disjointed and half-visible though they be, yet they are there, they make their weight felt,

they will influence the resolutions he may take. Even though limited in range and destitute of ideas, he will guard himself, as if by instinct, from committing very serious blunders ; he will vaguely feel that what is desirable lies on one side, not on the other. The scattered items of information he has collected about the United States, India, China, the effect of universal suffrage or of commercial freedom, will dispose him beforehand to adopt the wisest course, and free public discussion will end in inclining him towards the most sensible conclusion.”¹

The very centre of the operation of the British mind is the possession of reliable, authoritative, well-tested knowledge or principles, by the conformity or non-conformity with which it judges the value of all lines of thought and action. This is proved by the fact that the English receive new ideas slowly, but hold them very strongly when once accepted. An excellent description of this quality is given in the following quotation :

“The English power resides also in their dislike of change. They have difficulty in bringing their reason to act, and on all occasions use their memory first. As soon as they have rid themselves of some grievance, and settled the better practice, they make haste to fix it as a finality, and never wish to hear of alteration more. Every Englishman is an embryonic chancellor : his instinct is to search for a precedent. The favorite phrase of their

¹ H. Taine, *Notes on England*, pp. 313, 317.

law is, 'A custom whereof the memory of man runneth not back to the contrary.' The barons say, '*Nolumus mutari*'; and the cockneys stifle the curiosity of the foreigner on the reason of any practice, with, 'Lord, sir, it was always so.' They hate innovation. Bacon told them, Time was the right reformer; Chatham, that 'confidence was a plant of slow growth'; Canning, to 'advance with the times'; and Wellington, that 'habit was ten times nature.' All their statesmen learn the irresistibility of the tide of custom, and have invented many fine phrases to cover this slowness of perception and prehensibility of tail."¹

This is doubtless the cause of the conservatism of the British, of their fondness for conventional ways, and their particularity on points of form and the traditions of social etiquette. It also explains the necessity for talented leadership among them, which Swedenborg refers to²; as they will pay little attention to an opinion which does not accord with their previous views, unless it is vouched for by some one in whose authority and ability they have confidence.

The above-mentioned similarity between the Danes and the English, as well as the difference between them, now becomes explicable: for Jutland holds a position as to Denmark analogous

¹ Ralph Waldo Emerson, *English Traits*.

² *Continuation of Last Judgment*, 40; *Spiritual Diary*, 5013, 5577, 5951.

to that of Ireland as to Great Britain, and the working of the Danish mind is to pass judgment upon the facts presented with reference to their worth as evidence in support of some theory or statement; while the English mind judges the facts with regard to their intrinsic bearing on some definite question or action.

By dint of their freedom of thought and speech, and their practical religious philanthropy, the English have gained a high order of spiritual insight; and many of them possess a sound appreciation of noble truths.

It is not surprising that good judgment in the choice of suitable material, in the selection of classical and chaste language, and in the discussion of the various questions of human knowledge and thought should have given rise to so prodigious and glorious a poetic, scientific, philosophical, and religious literature as that of the English nation; but throughout its course from Chaucer to Phillips run the characteristic concrete substantiality and empirical grasp of things, along with the loftiest flights of genius. English poetry is in the main either idyllic or meditative. It possesses force and depth and sensuous beauty, it teems with profound reflections and sententious opinions on the meaning of life; but it is deficient in

constructive power, philosophical ideas, abstract lucidity, and pure ideality. Even the traces of contemplative and introspective intuition and exquisite, passionate fancy that are found in Tennyson, Swinburne, and other recent English poets, must be largely attributed to the influence of the English colonies of India, Ceylon, and Aden in Arabia.

Great Britain is a striking illustration of the general truth that the rise and fall of nations are a consequence of inexorable laws of evolutionary psychology, and reflect the progressive changes of state in the mind of the race and the individual; for it is well known that the judgment does not ripen until maturity, and Great Britain, which is now empress of the widest empire the world has ever beheld, was an insignificant political factor during the childhood, youth, and even the early manhood of the race. Whether she will retain her present august position depends on whether the judgment continues to maintain its power and efficiency after the state of manhood is passed, and the recurrent earlier states of life begin to reassert their sway. This point is not an easy one to decide, for scarcely anything is known of the nature of these recurrent states; but it is noteworthy that Great Britain attained her

literary and political greatness during the most external of the concrete intellectual periods of the world (1500 A.D.—1900 A.D.) ; and it seems probable, during the new emotional era which commenced in the middle of the year 1900, and which will be distinguished by more subjective, interior, and speculative thought and ideas, that England with her intense materiality, her passion for the outward and palpable, and her scepticism of theories, will not retain the international leadership she has held so long. Nevertheless, as the judgment seems to be a strong and controlling faculty in all the stages of the individual from manhood to old age, it is likely that England, unlike Babylon, Assyria, Egypt, Greece, and Rome, will always be a highly cultured and mighty nation, until, if such be its destiny, the race itself becomes effete, and the intellectual powers lose their vigor in irreparable decay.





FRANCE

FRANCE corresponds to the analytical faculty. The large rivers, which, with their numerous tributaries, traverse so much of its territory, are an important feature of the country, and their correspondence throws a good deal of light upon the workings of the French mind. The tortuous Seine corresponds to analytical thinking ; the rapid Rhone corresponds to the determination to think out problems for one's self, and the Saône, its northern tributary, to attention to the opinions of others ; the sluggish Loire corresponds to taking note of all the aspects of a question ; and the Garonne corresponds to obtaining thorough acquaintance with a situation, and the Dordogne, to the formation of plans that will meet all its difficulties.

The process of analysis consists of mentally separating a subject into its several elements, and arriving at an understanding of the complex whole by a clear comprehension of the

simple parts which compose it. It is therefore an inward trend of mind, which, starting from the more or less concrete idea of the aggregate whole, essays to frame a general conception or theory of its nature by a consideration of all its aspects in their relationship to one another and to the whole. Hence mental anatomy, critical acumen, search for simple and essential elements, abstract clearness, sense of proportion, and orderly distribution of component parts are legitimate offshoots of the analytical faculty.

The following extract makes it plain that the French mind is so constituted :

“General ideas are frames divided into compartments ; once they have been formed by the mind it is merely necessary to apply them in order at a glance to grasp a subject as a whole and in its parts. The consequence is that the mental processes are simplified and accelerated, and if the step be taken from speculation to practice, the power of organization is facilitated. The word to “organize,” which dates from the Revolution and the First Empire, exactly summarises the faculties of the French mind, the success of well-ordered and distributive reason, the vast and happy effects of the art which consists in simplifying, classifying, subtracting. Thinkers of the eighteenth century cultivated it in their closets ; it was put in practice by their successors in active life who belonged to the Assembly and the Councils of State. Its memorials are the Civil Code, the

University, the military, ecclesiastical, and judicial organizations, our great administrative systems, the principal parts of our social machinery. Every nation which does not possess it is destitute also of its results. In place of a legal code it will have a bundle of legal precedents, and, in place of a School of Law, Inns of Court governed by routine. I have heard the English lament many such deficiencies. . . . In general, a Frenchman arrives at the comprehension of a thing by means of classifications and by the deductive method ; while the Englishman does so by induction, by dint of concentration and remembrance, thanks to the clear and persistent representation of a quantity of separate facts, by the indefinite accumulation of documents, either isolated or placed in juxtaposition.”¹

There are many indications of the analytical character of French thought. The great work of French philosophy in all ages has been analytical and critical ; take, for instance, Descartes’ discovery of the laws of mind and matter “solely by the analysis of his own ideas,” and Laplace’s “unsurpassed mastery of mathematical analysis.” Such, also, was the nature of the so-called French Illumination, which led up to the French Revolution :

“The common character of the so-called *Philosophes* of the eighteenth century in France is their tendency to oppose all the tyranny and corruption that were then prevalent in morals, religion, and the State. They di-

¹ H. Taine, *Notes on England*, pp. 315, 316, 307.

rected their polished and sparkling, rather than strictly scientific, critical polemic against the entire world of received opinions, of the traditional, the given, the positive. They endeavored to demonstrate the contradiction in which all that was established in Church and State stood to the irrefutable demands of reason. What was received and unquestioned, this — if unable to justify its existence in the sight of reason—they strove to shake in the belief of the world, at the same time that they vindicated for man, rational man, the full consciousness of his native freedom.”¹

Again, the French excel in generalizations as to the inward nature of a subject and in literary criticism, because these are founded on analysis.

On the one hand, the French people are independent thinkers, are good critics, they love ideas for their own sake and are not prevented by details from reaching general conceptions, they are brilliant conversationalists, are eminently sociable, and have a strong sense of equity ; but, on the other hand, their allegiance to parties frequently suppresses their independence of thought, their criticism often becomes vicious and destructive, in their facility at generalization they are wont to be forgetful of the necessity of acquiring new and conclusive facts, their cleverness in conversing

¹ Schwegeler's *History of Philosophy*, § 32.

on all topics is apt to become superficial and frivolous, their sociability is capable of degenerating into undue familiarity, and the voice of their conscience is at times stifled by the observance of mere social proprieties.

French literature is noted for its analysis, clearness, grace, brilliancy, and finish. It abounds in clever epigrams, brilliant apothegms, and phrases which shadow forth half-expressed meanings and nice distinctions. Because of their aptitude for general conceptions of life and nature, the literature of the French possesses unusual universality; but their avoidance of local detail and individual coloring debars their poetry from lyrical strength and beauty.

It seems probable that France, on account of her independent speculative thinking and tendency to fathom the riddles of existence by analysis, will take a prominent, and perhaps the foremost place in the thought of the first half of the new emotional era that is upon us; and it may be that she will repeat the mission of the French Illumination and Revolution by sweeping away for good all the outworn and superannuated elements extant in current orthodox Christianity.



BELGIUM

BELGIUM corresponds to the faculty of estimating probabilities. It is the faculty which bases its conclusions in commercial, political, and social transactions on the probable facts, where, as is often the case, the absolute conditions cannot be learned; and which attempts to reach the probable truth in regard to a question when exact knowledge concerning it is not obtainable. Its concrete and abstract divisions are represented by the two large rivers of Belgium : for the Schelde, in the west, corresponds to reflection as to the probable results of given actions; and the Meuse, in the east, corresponds to reflection as to probable truth.

Belgium lies between France and the Netherlands; and Belgian art and literature occupy an intermediate position between the French speculative spirit and the Dutch sense of reality, and partake of both these characteristics combined in a sort of poetic or speculative realism.

The desire for the knowledge of probable actualities, and the search for abstract probable truth, even if it lies beyond the ken of the reason and senses, are clearly revealed in Maeterlinck's esoteric philosophy, which contends that it is better to come to a realization of actual conditions even if bitter disillusionment is the result, that the soul can perceive the mysteries of its nature without the mediation of the senses, and that true wisdom knows the truth of many things which the reason does not accept.

The highest part of Belgium is in the southeastern province of Luxemburg, which is traversed by the picturesque plateau of Ardennes; and the *genius loci* there enthroned inspires the contemplative calm and inward, delicate beauty of Severin's verse.

The Grand Duchy of Luxemburg, an independent state situated between Belgium and Germany, corresponds to the faculty of deducing probable theories. The rugged and sterile northern part is the known or probable facts; and the fertile southern section, with its deep, narrow, river-cut valleys, is the theoretical conclusions of probabilities drawn from them.



NETHERLANDS

THE Netherlands corresponds to the faculty of common sense. The nature of this faculty is to test the truth of opinions and the advisability of actions by their agreement or disagreement with the teachings of accumulated experience. It is a sort of mental sense, because it is founded on the real and actual; and it is common, because every individual meets with experiences, which are the basis for the exercise of the faculty.

The Netherlands is practically devoid of elevation, and in the west a large portion of it is below sea-level, and this lowness of land betokens a corresponding closeness to outward nature, and a lack of mental elevation.

The Netherlanders have long been noted for their staid conservatism, their practical, common-sense sagacity, their modest simplicity, their intelligent thrift, and their mechanical ingenuity, all which traits are a natural consequence of the correspondence of their country.

Their closeness to elemental nature is amply attested by the homely and utilitarian spirit which has always animated their art and literature, and which is conspicuous in the pastoral sweetness of Hooft, the coarse, farcical genius of Brederôo, and the prosaic dulness of Cats; and though the sublimity of Vondel, the greatest of Dutch writers, seems to form an exception to this rule, Vondel was a native of Cologne, and therefore his writings cannot be considered a truly and exclusively Dutch product.

The characteristics of the Dutch people are admirably summarized in the following words :

“ The Dutchman is slow to promise, but fast to keep. It takes long before he can make up his mind ; but, once resolved upon a certain course of action, he puts his shoulder to the wheel without an after-thought. His common sense is strong ; but perhaps he is a trifle too methodical, and too much attached to ancient ways. Usually silent and contemplative, he nevertheless is anything but unhappy ; and when he goes in for amusement, he does so boisterously and with all his heart.”¹

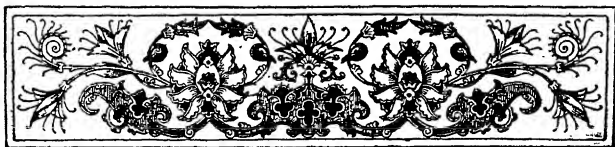
Swedenborg tells us that in the other life the Dutch are taught not by abstract instruction, which they do not receive, but by personal experience, and that when they have so

¹ Reclus, *The Earth and its Inhabitants*, “ Europe,” iii., 473, 474.

learned they become more constant than others, and do not suffer themselves to be led astray by fallacious reasonings and preposterous views.

As to the correspondence of particular provinces, North Brabant and Limburg are common sense as to what is probable. North Holland, in which Amsterdam is located, is common sense in concrete knowledge and action; South Holland, which contains Rotterdam and The Hague, is common sense in concrete thought; and Zeeland is common sense in concrete feeling.

The extraordinary prominence of the Netherlands in the seventeenth century, when it became notable among the nations for its military, naval, and commercial potency, as well as for the freedom of its institutions and its achievements in science, literature, and art, was a reflection of the awakening of the world from the lethargy of Spanish dogmatism; and its subsequent decline is the outcome of the upward evolution of the race, which has brought supremacy to countries and faculties of higher intellectual endowment than that possessed by the common sense.



GERMANY

GERMANY corresponds to the synthetical faculty. As in the case of France, which as the analytical faculty is exactly the opposite of Germany, a knowledge of the correspondence of the large rivers is indispensable for an understanding of the faculty's workings ; for the purely synthetical aspect of it applies to only a portion of the country. The Rhine, with its affluents, corresponds to synthetical thinking¹ ; the Weser, to the theoretical interpretation of phenomena ; the Danube, to reflection as to what to think or believe ; the Elbe, to carefulness not to go any farther in general statements in regard to matters than the known facts justify ; the Oder, to searching scrutiny to ascertain the exact nature of facts concerning a thing, and its eastern tributary, the Warta, is the scrutiny of them

¹ The Main corresponds to a consideration of the subject in its more general and abstract phases ; and the Moselle, to a critical consideration of it in its more particular and concrete aspects.

with reference to some definite, preconceived idea.

Synthesis is the process of putting together concrete particulars of knowledge, and of constructing therefrom a general theory to explain not only them, but the whole class of phenomena of which they form a part. Thus it is a faculty given to theorizing, which is the source of both its strength and its weakness. If the number of facts upon which the general theory is built is large and adequately represents the whole subject, the synthesis will be correct and valuable; but on the other hand if by synthetical combination an idea is enlarged into a comprehensive system upon a structure of knowledge too limited in its range, the synthesis will be faulty and useless. It is due to the possession of this faculty that the Germans often evince too great a readiness to theorize from circumscribed and insufficient data.

Germany is divided naturally into two great areas,—the lowland of the north, and the highland of the south; and a similar division is very noticeable in German life and thought between concrete knowledge, practical activity, and love of deep learning on the one side, and theoretical contemplation, constructive idealism, and soulful sentimentality on the other side.

As to the general characteristics of the German mind, we are told :

“The Germans, unlike other nations, are incapable of accepting the world without demanding an interpretation of its phenomena as they present themselves. . . . Whenever the German is fully possessed of an idea or a mission, he is now, as ever, disposed to construct it into a universal system, a general view of life, yea, into a sort of religion for which he zealously seeks to make converts. . . . The speculative tendency peculiar to the Germans is wild, and fraught with serious dangers. It is apt to lead to rapid generalizations, the result of a one-sided view obtained through familiarity with some particular domain only. It shows an inclination to confine the sum total of actual experience within a narrow system ; and it may easily lead to a fanaticism which understands and acknowledges that only which is arrayed beneath its flag. . . . In fact, the German of to-day reveals in his entire mode of living and in all his aspirations the same tendency toward contemplation and systematic reasoning which Madame de Staël once designated as characteristic of our people. Where shall we find to-day so strong a desire to generalize, such strife over principles, so much theorizing in politics, and so powerful an inclination to speculate upon the present, as in Germany ? . . . In a general sense the Germans are still a nation of thinkers, inasmuch as nothing is accepted by them which they cannot satisfactorily explain, and appropriate as a true inward possession. They wish to be systematic in all their undertakings, and to devote to these great mental energy. In the midst of all their practical work, they

cannot dispense with their individualism and with the desire for a philosophical view of life. . . . The Germans have a twofold nature. They are a people of diligent workers, yet characterized by depth of soul. It is necessary for them to establish a certain harmony within themselves, to seek a dominant center of activity ; and, in the course of their history, they are impelled now in one direction, and now in another. Thus we see that there is a powerful tension in German life which is difficult to satisfy, and which lacks the completeness possessed by other nations. On the other hand, it contains more inward activity, possesses greater resources, and is capable of ever assuming new forms.”¹

The same union of outward and inward mentality, of concrete knowledge and philosophical theory, is manifest in their literature :

“ The essential character of German literature is that of being philosophic. Their philosophers are poets, and their poets philosophers. Goethe is to be seen no more, and no less, in his *Theory of Colors* or his *Metamorphoses of Plants* than in his *Divan* or his *Faust* ; and lyricism, if I may here use this proverbial expression, ‘ floods its banks ’ in the theology of Schleiermacher and the philosophy of Schelling. Perhaps this may be one at least of the reasons of the mediocrity of the German drama. It is evidently the reason of the depth and reach of Germanic poetry. Even in the masterpieces of German literature there may be said to be something confused, or rather mysterious, suggestive in the

¹ Rudolf Eucken, “ Are the Germans Still a Nation of Thinkers ? ” *Forum*, xxvi., 592-602.

highest degree, something which leads to the thought by the intermediary of the dream. Who has not been struck, despite the barbarous terminology, with the fascinating and eminently poetical qualities, at once realistic and ideal, in the great systems of Kant and Fichte, Hegel and Schopenhauer? ”¹

The synthetical nature of the German mind is further revealed in the supreme tendency of German thought to treat of life, art, literature, and philosophy as an organic whole, subject to evolutionary laws.

It is doubtless to their constructive and soulful genius, also, that the Germans owe their supremacy in music ; for in exaltation of poetic sentiment and fertility of thematic invention, German music is without a peer.

The Germans are industrious, plodding, and submissive to discipline ; they are passionately fond of nature, and highly poetical in their instincts ; less individualistic than the French and English, they are more influenced by public opinion, and move more readily in a mass ; capable of naïve and sincere attachment to a cause, they are sometimes blind to the merits of every other system ; and they are apt to run into extremes of passion and rancor.

Germany and Armenia are the most original

¹ Brunetière, *Essays in French Literature*, pp. 25, 26.

intellectual faculties of the mind ; but their methods of procedure are very different. For the rational perception, which Armenia represents, originates its theories from some knowledge or idea already in the mind, which it applies to explain the facts under consideration ; while the synthetical perception, which is characteristic of Germany, originates its theories from a combination of the facts themselves, by something observed to be common to them all or in some other way, without reference necessarily to any previous mental contents. Hence rational perception is abstract and deductive ; whereas constructive synthesis is concrete and inductive.

The results of the operations of both faculties, nevertheless, are pure theories ; and before their conclusions are accepted they should be tested by a careful comparison with all the known facts, which is the office of the faculty of reason ; and afterward, if need be, inferences should be drawn from them which must also be true if the theory is correct, and then investigation made whether such inferential deductions are borne out by the actual facts, which method belongs to the faculty of logical inference.



AUSTRIA-HUNGARY

AUSTRIA-HUNGARY corresponds to the faculty of caution, which may be defined as a prudent carefulness that seeks to guard against mistakes and failure, and to establish a firm and safe basis for belief and action.

Portions of its immense territory, however, do not belong to this faculty, although they co-operate with it; and therefore the dual monarchy will need to be treated of in some detail. In a general way, the correspondences of its divisions are as follows: Tirol, which is geographically a part of Switzerland, corresponds to the determination to adhere to one's opinions and convictions; the Alpine portions of Austria bordering on Tirol correspond to a firm caution that will not allow itself to be carried away by excess of passion or enthusiasm; Bohemia corresponds to caution in accepting teachings as to the right way to live; Moravia and Silesia correspond to caution in accepting statements as to what it is proper to

believe ; Galicia, which is really a part of Russia, corresponds to the knowledge by which the faculty of caution fortifies itself in its conclusions ; Transylvania corresponds to caution in guarded expression ; Hungary corresponds to caution in thought,—the river Theiss is cautious, deviceful planning to ensure success ; Austria corresponds to caution in feeling and action ; the peninsula of Istria corresponds to cautious prudence ; and Dalmatia, Bosnia, and Herzegovina, which belong to Turkey, correspond, in their relation to the general faculty, to the consciousness that an element of confidence and faith is necessary if anything is to be accomplished, as nothing can be absolutely assured in advance.

The people of Tirol are highly intelligent, steadfast in overcoming difficulties, of indomitable courage, of warlike spirit, and possessed of a strong bent for manly independence. Bold and defiant in bearing when young, and of self-possessed, stern, and even morose expression when mature, unusually bigoted, and singularly attached to the customs of their forefathers, the Tirolese give in their intellectual independence every indication of their country's correspondence.

Austria is exceedingly conservative ; and its

political moves have been characterized by great caution, and by a desire to be sure of the results before acting. Austria is notable, also, for its music ; and Mozart, Haydn, and Schubert were all of Austrian birth. An explanation of this circumstance is probably to be found in the fact that the instinct of caution often produces feelings of apprehension, hesitancy, and doubt, of lack of faith in one's self and a consequent reaching out for the support of some higher power, and of hopelessness of ever attaining one's cherished desires ; and it is evident that the talented expression of such inward misgivings and inappeasable longings would create a soulful, and even spiritual, type of music. The Austrians as a rule are orderly and peaceful in their habits, averse to change, and chary of interfering with the rights of others.

Hungary has given ample evidence of thoughtful caution in its constitutional history, ever keeping the best elements of the past and harmoniously combining them with the reforms needful for moral and material progress, so that it can point to the proud record of an "unbroken continuity of ten centuries of constitutional development" ; and the success and stability of the measures governing its federation with Austria are largely due to the careful

foresight and deviceful ingenuity, sharpened by the lessons of experience, which are characteristic of the foremost Hungarian statesmen. The Hungarians are tactful, courteous, tenacious of custom, devoid of religious bigotry and intolerance, and of clear, vigorous intellect. Both Austrians and Hungarians are noted for their careful, painstaking ways.

The rôle of Austria-Hungary among the nations is a restraining and moderating, rather than an initiative one. In the past it has been the chief bulwark of Europe against the fanaticism of the Arabs and the confidenceless of the Turks; and its prudent, clear-headed, cautious counsels will doubtless in the future be an important factor in preserving international peace amidst the ardent enthusiasm and passionate ambition that have lately fallen upon the world.





SPAIN AND PORTUGAL

THE Iberian Peninsula corresponds to the faculty of self-esteem ; Portugal is simply its more emotional and genial side.

This is a very complex faculty, as is indicated by the many clearly defined natural regions of the peninsula, and by the diverse character of the inhabitants. Some of its more important aspects are represented by the large rivers : for the Minho corresponds to dauntlessness ; the Ebro, to self-reliance ; the Segura, to unwillingness to receive instruction or advice ; the Douro, to the estimation of one's own acquirements and abilities at their full value ; the Tagus, to a dignified self-esteem ; the Guadiana, to insistence on respectful treatment from others ; and the Guadalquivir, to chivalrous sentiments. The southern part of the peninsula, where it juts out toward Africa, corresponds to a sense of honor.

These are the primary traits of the Spaniards, but a number of secondary ones result from

them : for their insistence on due respect and obedience renders them at times cruel and oppressive ; in their care not to underrate their abilities and their assumption of the possession of all requisite knowledge, they sometimes overestimate their powers and become a prey to self-sufficient ignorance and blind dogmatism ; their self-reliance often isolates them, and makes them neglectful of the advantages to be derived from combination and co-operation with others ; and their sense of dignified self-esteem frequently betrays them into pompous display and grandiloquence.

All these characteristics are plainly exemplified in Spain's history and social life, and several of them are referred to in the following summary of Spanish character :

“ The moral qualities of the Spaniard are equally remarkable. Though careless as to every-day matters, he is very resolute, sternly courageous, and of great tenacity. Any cause he takes up he defends to his last breath. . . . Who need wonder, after this, if even the lowliest Spaniard speaks of himself with a certain haughtiness, which in any one else would be pronounced presumptuous? . . . With him deeds always follow words. He is a boaster, but not without reason. He unites qualities which usually preclude each other : for, though haughty, he is kindly in his manners ; he thinks very highly of himself, but is considerate of the feelings

of others ; quick to perceive the shortcomings of his neighbors, he rarely makes them a subject of reproach. Trifles give rise to a torrent of sonorous language, but in matters of importance a word or a gesture suffices. The Spaniard combines a solemn bearing and steadfastness with a considerable amount of cheerfulness.”¹

Haughty, fearless, self-reliant, self-respecting, impatient of interference and advice, sensitive, chivalrous, and jealous of their honor, the Spaniards reflect an exact image of the correspondence of their country.

Spanish literature has force, loftiness, and delicacy ; and chivalry is one of its dominant notes.

The people of Portugal are cordial and hospitable, and are free from the distrust and bigotry of the Spaniard ; and Portuguese literature is remarkable for its charming grace and elegance, and for its wit and vivacity.

The following description of the traits of the Portuguese peasantry is an accurate portrayal of the correspondence of Portugal :

“I have noticed that among the Portuguese peasant class, women hold a very independent position. They work very hard, they are active and cheerful, very helpful in any trouble, very genial and sympathetic, and yet full of quick answers and mother wit. They know well

¹ E. Reclus, *The Earth and its Inhabitants*, “Europe,” i., 373, 374.

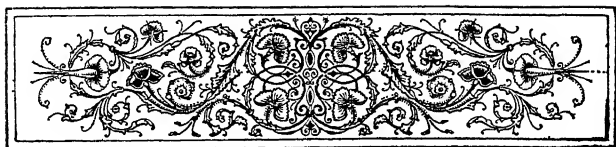
their value in the economy of life, and without any clamour for impossible rights, take their full share of all that is attainable in that way. Their suitors in love are very humble and persevering ; but the women know well what is due to their dignity. . . . It is not easy to give the reader an idea of the delight which the village gatherings afford the people, of their gayety, their quickness, and their ready appreciation of a jest, a local allusion, or the neat turning of a phrase.”¹

The Balearic Islands correspond to politeness ; and the inhabitants are distinguished for their profuse civility.² The two westward islands, sometimes called the Pityusæ Isles, correspond to etiquette.

¹ Oswald Crawford, *Portugal: Old and New*, pp., 371, 373.

² See C. T. Bidwell, *The Balearic Islands*, pp. 144-160.





ITALY

ITALY corresponds to the faculty of volition or will. It is the nature of the volition to be energetic and resolute in carrying out its projects and desires and in bearing the brunt of opposition and disaster, and to seek to impose its will on others and to dominate them, resorting to manifold means to accomplish its ends.

The general features of the faculty are represented by the different provinces of Italy: thus, the provinces of Apulia, Basilicata, and Calabria correspond to the endeavor to attain one's ends by pure domination and will-power; Campania corresponds to such endeavor by rigorous or violent measures; the province of Rome, to such endeavor by politic address and manœuvres; Tuscany, to such endeavor by pleasantness and flattery; Liguria, to such endeavor by secret and stealthy methods; The Marches, to firmness in maintaining a position when once taken; Venetia, to the formation

of prudent, feasible plans for the will's accomplishment ; and Piedmont, to the resolute putting of plans into execution. The river Tiber is the dictum of what *shall* be.

All these qualities stand forth clearly in Italian life ; for Italy is the home of diplomatic finesse ; of Machiavelianism and Jesuitry ; of tyranny and violence ; of plots, conspiracies, and assassinations ; of self-seeking pleasantness and affability ; of concentrated energy, unswerving purpose, and intensity of passion ; of wary, firm, and resolute thought and action. It is significant, also, that Italy should have produced the two greatest generals of the world,—Cæsar and Napoleon ; and that the Roman Catholic Church, which has essayed to gain temporal as well as spiritual dominion overmankind, should have established its seat at Rome.

The will is wont to be pleasant and agreeable when its affections are aroused, or when it has its way ; but when opposed or thwarted, it is likely to break forth into anger and fury. So, too, it is a “sunny” Italy, but also an Italy of Vesuvius and Etna. Such alternation of sweetness and vehemence appears in Roman and Italian literature. Take, for instance, the orations of Cicero, the poems of Dante, and

the operas of Verdi; these, tender, suave, mellifluous, and beautiful at times, again become thunderous, tragic, hard, violent, furious.

The taste of the Italians for general theories and general considerations is perhaps due to the partly emotional nature of the will, and its quality of sustained intellectual feeling; the same emotional tinge may account for their sympathetic and cordial character; and it is doubtless their rush of impassioned feeling that is the source of the inspirational and artistic elements so pronounced in Italian art and literature.

The ancient Romans exhibited a marvelous talent for conquest, governmental organization, and rule; and their complete political ascendancy during the several centuries preceding and following the beginning of the Christian era is emblematic of the supremacy of the will in the late youth and early manhood of the race and the individual. Italy was also the original theater of that "regeneration of the human mind,"—the Renaissance; and this circumstance seems to correspond to the free-will consecration of the life to spiritual aims and activity, which is the foundation of all true regeneration.

The Islands of Malta correspond to stub-

bornness ; Sicily corresponds to the will never to yield ; Sardinia corresponds to the will not to yield unless forced to do so ; Corsica corresponds to the will to yield when it is policy to do so ; and Elba corresponds to persistency.





SWITZERLAND

SWITZERLAND corresponds to the faculty of determination ; but its present political boundaries are not its natural ones.

Tirol is a part of this faculty, and corresponds to determination in matters of thought ; while Switzerland is determination in matters of life. More definitely stated, Switzerland corresponds to determination to adhere to one's adopted course of action.

This correspondence is fully exemplified in the Swiss :

“ In spite of difference of race, language, religion, local customs and institutions, the Swiss of the various cantons possess many features in common which distinguish them from other natives of Europe. As compared with their neighbors, and more especially with those on the southern slopes of the Alps, they are certainly not distinguished by beauty of face or noble bearing. They do not shine by brilliant qualities or seductive manners, but they are powerful. The best-known type of a Swiss is a man with largely sculptured features, broad chest, of a rather heavy gait, with bright eyes, and strong fists.

The Swiss is slow, but tenacious. He does not allow sudden fancies to turn him aside from anything he has undertaken to carry out, but in case of need he knows perfectly how to utilize the ideas of others. In all he undertakes he looks to practical results, and he has certainly succeeded in winning for himself a greater amount of substantial liberty than most other Europeans. Amongst all nations the Swiss has most nearly realized the ideal of democratic institutions.”¹

The faculty of determination is a very necessary one in the regenerating life; for the volition is apt to exhaust itself by its strenuous efforts against inward temptations and concupiscences; but the high, clear, calm, soulful steadiness of the determination opposes a barrier which incitements to evil cannot break down and which wear away. It is singular that the beginnings of Switzerland's history should be coincident with the commencement of modern times, which signalize the regeneration of the race.

¹ E. Reclus, *The Earth and its Inhabitants*, “Europe,” ii., 451.





GREECE

GREECE corresponds to the faculty of comparison. The country is divided by gulfs situated on opposite coasts into Northern, Central, and Southern Greece or Morea ; and these divisions correspond to comparison founded on knowledge, on thought, and on feeling.

It will not be difficult to prove that this is the inmost psychological characteristic of the Greeks ; for its manifestations pervade all their literary productions, and moreover the theory affords a satisfactory explanation of the peculiar nature of Greek thought, whether ancient or modern.

Apt similes are one of Homer's¹ greatest charms ; boldness of metaphor is Pindar's most distinctive attribute ; Demosthenes' celebrated oration, *On the Crown*, is largely taken up with showing that the accusations brought against him do not bear comparison

¹ Though probably born in Asia Minor, Homer was of Greek descent.

with the facts ; Socrates' dialectic method consisted in eliciting a general statement or admission from his antagonist, and then pointing out that his particular assertions were not in accord therewith ; it is an oft-recurring tendency in Plato's *Dialogues* to take for granted some premise which is *felt* to be true, and then to determine the correctness of all other propositions by their agreement or disagreement with this assumed criterion ; and Aristotle's vaunted syllogism is simply a ranging of particulars under generals, and, as Locke justly complains, contains nothing that was not known before the terms were combined.

The ability to compare two separate things involves the power to contrast them, and thereby to bring out clearly the quality of each. This capacity of the Greek mind is a clue to the success of the ancient Greek tragedians ; for a sense of tragedy is awakened by contrast,—by contrast between sorrow and happiness, between what is and what ought to be, between human aspirations and the decrees of fate. The power of comparison produces also unity of conception, because it is quick to detect and to discard discrepancies ; and hence Grecian literature far surpasses that of Asia in the unity of its compositions.

The vast improvement which the ancient Greeks wrought in art is attributable to the same faculty of comparison; for they owed their first models to the older civilizations of Assyria, Egypt, and Phœnicia; but these stereotyped and fantastic originals were brought by them to an exquisite perfection through a direct comparison with nature.

In their facility at comparison the Greeks bear some resemblance to the English; but with the English comparison is only a part of the function of judgment, while with the Greeks it is the entire mental process. Emerson has noticed the similarity; for he states:

"The influence of Plato tinges the British genius. Their minds loved analogy; were cognizant of resemblances, and climbers on the staircase of unity. 'T is a very old strife between those who elect to see identity and those who elect to see discrepancies; and it renews itself in Britain."

Greece is also the source of a kind of reasoning which consists in marshaling on opposite sides the arguments for and against a debated question, and then giving acquiescence to the side which has the more considerations in its favor. As such arguments pro and con may be protracted almost indefinitely, this method requires some check to its meditations, which

is supplied by the island of Crete, which corresponds to the closure of discussion on a subject after a reasonable time has been devoted to its consideration.

Epirus, which is properly a part of Greece, corresponds to the careful statement of an idea by mentally comparing the terms used with the inward knowledge of the idea, to ascertain whether the language is truly expressive of it. The island of Corfu, which lies off the coast of Epirus, corresponds to precise definition, which consists of a discriminating comparison of the words themselves with the idea, in order to mould them so as to convey the exact meaning. The other Ionian Islands correspond to the adequate and eloquent expression of a thought or an emotion by a swift comparison between words and ideas, which selects the most appropriate language. Santa Maura is more matter-of-fact expression; Cephalonia, more thoughtful expression; and Zakynthos, more emotional expression. The influence of these islands has contributed largely to the literary and forensic glory of Greece. The numerous islands of the Grecian Archipelago seem to correspond to various kinds of comparison of the statements that are heard or read with what one already knows.

What was the cause of that refulgent burst of intellectual genius that blossomed forth in ancient Greece? The original materials of Grecian mythology and philosophy were communicated to Greece from the Orient, and they served the Greeks as standards of comparison by which to determine the merits of philosophical and literary disputes. This bright period in the world's history was a reflection, therefore, of the intellectual phase of youth when it undertakes to decide all questions keenly and uncompromisingly by comparing them with the criteria which it has received and adopted, and when it strives to clothe its thoughts and feelings in the glowing language of eloquence.





TURKEY

TURKEY corresponds to the faculty of faith, — in its highest form, faith in God ; and, in a lower form, confidence in men.

Several other states of the Balkan Peninsula unite with Turkey to compose this faculty: thus, Rumania corresponds to faith founded on historical evidence ; Bulgaria, to faith founded on the internal evidence of Divine writings ; Eastern Rumelia, to faith founded on the evidence of the soul's perceptions ; Turkey, to emotional faith ; and Servia, Montenegro, Bosnia, and Dalmatia, to different aspects of a faith of the life.

The faith of the Turks in God, and their zeal for attesting their belief in Islamism by their deeds, have made their Sultan the Commander of the Faithful, and the recognized head of the Mohammedan religion throughout the world ; but their faith in God often degenerates into a belief in fate, and " Kismet " has become almost as great a watchword with them

as "Allah." Many of the frightful atrocities which have been perpetrated by the Turks have been actuated by religious animosities, and by a desire to prove their faith by the destruction of infidels.

While the above-mentioned states possess a diversity of races and religions, their inhabitants, when uncontaminated by evil influences, seem to agree on the cardinal points of uprightness of conduct, strong religious belief, confidence in their friends, and loyal adherence to their leaders.

The believing and trustful nature of the Turk is set forth in the following description of the Turkish soldier :

"If the Turk as a functionary be detestable, he is, on the other hand, an excellent soldier. Islamism may count indeed as the type of the church militant. On Fridays in the mosques the *imam* reads the Coran with a drawn sword in his hand. War, for the believer, is an act of faith ; it lighted the enthusiasm of the ancient martyrs. . . . The Turkish private presents a blending of qualities such as no European soldier possesses in the same degree. . . . Fatigue, cold, heat, poverty, he is proof against all ; being always resigned if death should come, his courage is dauntless. Patriotism, or, if you will, fanaticism of the most ardent kind inspires him, sustains him, and ever holds before him the picture of a paradise where eternal ecstasies shall be his, after all the miseries of this earthly life. . . . How often

in the last war was not the Turkish soldier forced to march fasting all day long ! . . . The poor soldier, broken in spirit by want of food, and having no wrap or blanket to defend him from the bitter cold of a winter in the Balkans, yet fought for days together unflaggingly and without a murmur. He knew that he was dying for his Sultan and his religion ; in that lay his heroism. Though naïve and ignorant, the Turkish soldier is not unintelligent. . . . The Turkish soldier is well-disciplined, docile, respectful, and easily led."¹

Brutalized by frequent and savage wars, debased by the corrupt example of their rulers, sunk in blind ignorance, and abandoned to fanatical superstition, what an appalling picture these people present as inhabitants of a country which is one of the fairest on earth, as representatives of a faculty which looks up from the visible to the invisible, from the darkness of the world to the ineffable brightness of Divinity ! Surely, Turkey and its sisterhood of states need sorely the ointment of a true knowledge of God and faith, which will dispel their false illusions, and open their blind eyes to the pure radiance of a living belief.

¹ Kesnin Bey, *The Evil of the East*, pp. 117, 118.





EGYPT

THE lands of Europe all represent concrete intellectual faculties : but the Iberian Peninsula and Italy, which stretch down toward Africa, partake of the emotional nature of that continent ; and Turkey, which borders on Asia and is geologically allied to it, shares in its abstractness.

The faculties of Asia and Australasia are purely mental ones ; those of Europe have more feeling adjoined ; while in those of Africa feeling predominates, and they become emotional intellectual faculties.

The whole region of Africa east of the Nile valley, from Lake Victoria Nyanza to the mouth of the Nile at the Mediterranean, corresponds to the faculty of communication with the other world ; for Lake Victoria Nyanza corresponds to the direct knowledge of supernatural apparitions and manifestations, and the Nile corresponds to reflection thereon. This region is divided into three latitudinal parts ;

a southern portion, which extends from Lake Victoria Nyanza to about Fashoda, and which corresponds to the emotions produced by spiritualistic manifestations; a central portion, which reaches from Fashoda to the First Cataract of the Nile, and which corresponds to thoughts about supernatural things; and a northern portion from the First Cataract to the Mediterranean, which is Egypt proper, and which corresponds to the stored-up knowledge of the things of the spiritual world. All this territory, which includes Nubia, Abyssinia, Somaliland, Galla, and British East Africa, belongs to Egypt in its widest extent, and has at times been its political area.

We should expect the faculty of communication with the other world to manifest itself in various ways; such as a frank recognition of the existence of spirits and supernal beings, a strong belief in a life after death, familiarity with the conditions of life in the other world, and a knowledge of the means of gaining open intercourse with spirits. All these tendencies are common to the ancient and modern Egyptians, as well as a practice of magic founded on a cognizance of the correspondence between the things of the natural and those of the spiritual world, and a belief in dreams as

echoes from the spirit-world and its knowledge of futurity.

The Bible of the ancient Egyptians was *The Book of the Dead*, and its detailed descriptions of scenes in the hereafter are comparable only to Swedenborg's *Memorable Relations*. Its real and constant pictures of life in the spiritual world are unique, and differentiate the book from all other national literature; and this fact alone is sufficient to show the peculiar bent of the Egyptian mind.

We know from the Bible and Swedenborg that the Egyptians of old cultivated magic extensively, arriving at their magical skill through a perverted use of the knowledge of correspondences; and their knowledge of the means of communicating with the other world is evidenced by the necromancers of ancient Egypt, and by modern Egyptian spiritists who gain spiritualistic intercourse by various methods.

The astounding reality which the other life has always had for the Egyptians is attested in many ways; for of old they built massive sepulchres, and the Pharaohs constructed stupendous pyramids, in which to house their carefully preserved mummies until the soul should return from the spirit realms to claim its body, and they covered the walls of their

tombs with sculptures and paintings depicting the rewards and punishments awaiting men in the after-life, as well as with written charms to be recited by the departed spirit to protect him against the perils of the underworld ; and the modern Egyptians pay excessive honor to their dead saints, whom they regard as intercessors for them with the Deity, and spiritual matters occupy almost as much of their attention now as when Herodotos remarked of them that they were "extremely religious, surpassing all men in the worship they rendered to their gods."

Modern Egyptians possess the same quickness of apprehension, retentive memory, and fondness for satire that characterized this nation in olden times ; and they exhibit, though on a much more materialistic plane, the same belief in spirits and taste for magic :

"The Arabs are a very superstitious people, and none of them are more so than those of Egypt. Many of their superstitions form a part of their religion, being sanctioned by the Kur-an ; and the most prominent of these is the belief in 'Ginn,' or 'Genii,' in the singular, 'Ginnee.' . . . A curious relic of ancient Egyptian superstition must here be mentioned. It is believed that each quarter in Cairo has its peculiar guardian-genius, or Agathodæmon, which has the form of a serpent. The ancient tombs of Egypt, and the dark recesses of the temples,

are commonly believed, by the people of this country, to be inhabited by 'efreets or ghosts.' . . . One of the most remarkable traits in modern Egyptian superstition is the belief in written charms ; the composition of most of these amulets is founded upon magic. . . . The Egyptians place great faith in dreams, which often direct them in some of the most important actions of life. They have two large and celebrated works on the interpretation of dreams, by Ibn-Shaheen and Ibn-Seereen. These books are consulted, even by many of the learned, with implicit confidence. . . . If we might believe some stories which are commonly related in Egypt, it would appear that in modern days there have been in this country magicians not less skilful than Pharaoh's 'wise men and sorcerers,' of whom we read in the Bible. The more intelligent of the Muslims distinguish two kinds of magic, which they term 'Er-Roohanee' and 'Es-Seemiya.' The former is spiritual magic, which is believed to effect its wonders by the agency of angels and genii, and by the mysterious virtues of certain names of God, and other supernatural means. The latter is natural and deceptive magic ; and its chief agents, the less credulous Muslims believe to be certain perfumes and drugs, which affect the vision and imagination nearly in the same manner as opium." ¹

All the other parts of Greater Egypt have similar characteristics, although the peoples display less knowledge, and more thought and feeling, than the Egyptians. The Abyssinians are noted for their great intelligence and

¹ E. W. Lane, *Manners and Customs of the Modern Egyptians*, pp. 281, 286, 287, 312, 330, 332.

theological quibblings ; several of the Somali tribes are addicted to magic and the interpretations of omens, and others are feared as baneful magicians ; the northern Gallas have priests and sorcerers who are greatly dreaded on account of their incantations, and who pretend that they can dispose of the future at will, cause life or death, and conjure the evil spirit ; the Borani of British East Africa are very religious, and bury their dead seated in an attitude of meditation, for, they say, " Man dies not, he only dreams " ; a number of the Nyanza and Nilotic tribes dedicate small shrines to local genii, pay great respect to their dead, practise magical rites, and perform feats of magic by the aid of a divining wand ; and of the people of Uganda, which is west and north of Victoria Nyanza, we are told :

" They have neither idols nor fetish gods, properly so-called ; they believe in a universal creator, Katonda, whom however they do not worship, believing him too high above them to condescend to listen to their prayers. Hence they confine themselves to invoking the *lubari*, either well-disposed genii or dreaded demons, dwelling in the lakes, rivers, trees, and the rocks of the mountains. Mukusa, the god of the Nyanza, becomes occasionally incarnate in a wizard or a witch, announcing through this medium rain or drought, peace or war, triumphs or disasters. Another dreaded god, he who lets loose the

scourge of smallpox, seems to be the spirit of an ancient king, dwelling on the west of Mount Gambaragara above the region of the clouds. All the kings have their apotheosis, and after becoming demi-gods continue to govern the people, massacring or pardoning as they did before their death. . . . Against all the dangers which surround him, proceeding from the evil genii and powers of the air, the Ganda man protects himself by amulets of wood, stone, or horn, and by shreds of cloth made for him by the *mandwa*, or 'medicine-men.' ”¹

The faculty denoted by Egypt was largely developed in Swedenborg, who has amassed in his writings a veritable thesaurus of knowledge of the beyond, and given probably for the first time in the world's history a clear account of the spiritual world which is in strict accord with the demands of the reason. So has been fulfilled the prophecy :

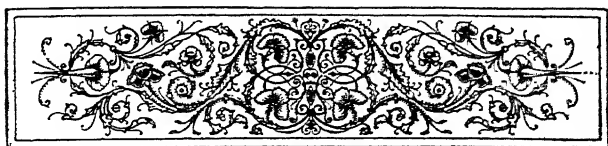
“In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria ”² ;

and men may now reason from known facts about the conditions of life in the other world.

¹ E. Reclus, *The Earth and its Inhabitants*, “Africa,” i., 86, 87.

² Isaiah xix., 23.





THE EASTERN SUDAN

CLOSELY connected with Egypt in its position and significance is the territory which lies west of Kordofan and the southern Nile, and which comprises Darfur, Wadai, Kanem, Bagirmi, and the land north of the Congo Free State from the Nile to and including Upper Ubangi. This nameless country, which is in the very centre of Africa, corresponds to the faculty of inspiration.

Darfur corresponds to inspiration as to knowledge, which at present seems to consist in the calling to mind, through the inspiration of the Lord or spirits, of knowledge already in man's memory. We are told that anciently spirits flowed into men with their own memory, and so caused the ancients to believe in a previous existence and the transmigration of souls ; but such inspiration is no longer permitted. Wadai corresponds to inspiration as to thought, and is the medium through which thoughts are inspired into men by spirits. Swedenborg gives

several illustrations of these two kinds of inspiration.¹ Kanem and Bagirmi correspond to inspiration as to concrete feeling and activity ; and they in part constitute a branch of the faculty of inspiration through which the inspired writers of the Bible received their verbatim revelations, for the Hebrew prophets were wont to preface their messages with the phrase, "The word of the Lord came unto me, saying." Lake Chad, which is situated here, is the knowledge of these verbal revelations ; and the Shari River, which flows into it from the south, is the original reception of them. The basins of the Shari River and the Gazelle branch of the Nile correspond to an emotional inspiration.

Very little information is available in regard to these unfamiliar lands ; but a belief in witchcraft and unseen spirits is almost as prevalent as in Egypt. Kanem gives evidence of its concrete grasp of inspired teachings in its having been for five centuries prior to 1500 A.D. the hotbed of Mussulman propaganda in Africa ; the Bongo, who inhabit the basin of the Gazelle River, are one of the most gentle and kindly of the African races, are industrious and skilful artisans, have a very impressionable

¹ See, for example, *Adversaria*, 3/6965, 7167 ; *Spiritual Diary*, 2270, 6062.

nature, excel in imitative music, and are said to believe in metempsychosis ; and we read as follows regarding the inspirational skill and inspired instinct of the people of Bagirmi :

“The men are generally intelligent and skilful craftsmen, noted especially for their excellency in weaving, dyeing, leather-work, and embroidery. . . . The ‘wise men’ interpret to the vulgar the decrees of the deity, reading his will in the blood of the victims, in their last spasms, or the position of the dead bodies. They also denounce the wicked wizards, their rivals in knowledge of the occult science. When a young man dies two wise men take his body, which then drags them, as they say, irresistibly to the hut of the murderer. . . . Amongst the Saras a tuft of grass or foliage placed upon the magician’s head throws him into a divine frenzy, during which he reels, bounds, capers about, staggers as one overcome with drink, falling at last before one of the audience, who is forthwith devoted to death.”¹

On the borderland between the Eastern Sudan and the Congo Free State dwell the childlike Niam-niam, whose territory seems to correspond to contentedness to be led by the Lord through spiritual intimations of His will ; certainly such is their character :

“The Niam-niam have an expression of their own for prayer as an act of worship. . . . When, however, the expression is examined, it is found really to relate to the augury which it is the habit of the people to consult

¹ E. Reclus, *The Earth and its Inhabitants*, “Africa,” iii., 365, 366.

before they enter upon any important undertaking. . . . A Niam-niam could hardly be induced to go to war without first consulting the auguries, and his reliance upon their revelations is very complete. These auguries are consulted likewise in order to ascertain the guilt or innocence of any that are accused, and suspected witches are tried by the same ordeal. The same belief in evil spirits and goblins which prevails among the Bongo and other people of central Africa is found here. The forest is uniformly supposed to be the abode of the hostile agencies, and the rustling of the foliage is imagined to be their mysterious dialogue."¹

It is almost certain that the African people, to whom Swedenborg states the New-Church doctrines were revealed from the other world during his lifetime, are not far south of Bagirmi, "whither stretch the still-unexplored regions watered by the Shari headstreams, and where lies the central African region in which the most important geographical discoveries have still to be made in the Dark Continent"; for Swedenborg intimates that they resided in the middle of Africa "to the left toward the sea," and states that the revelation was made to them by oral dictation received in inward perception, and not by direct communication with spirits.² Explorations are now being made from time to

¹ Georg Schweinfurth, *The Heart of Africa*, ii., 32-34.

² *Continuation of Last Judgment*, 76; *Last Judgment*, (post.), 124; *Spiritual Diary*, 5946.

time among the headstreams of the Shari River; but it is impossible to say how soon they will result in the discovery of this remarkable people.

This district is the heart of Africa; and it is probably also the heart of the Church on earth, through which spiritual life is infused into the whole organism.

While they are related, there is considerable difference between Egypt and the Eastern Sudan; for the exercise of the faculty of Egypt involves more or less direct and visual communication with the other world, whether in dreams, visions, or a state of cognizant wakefulness; while the faculty of the Eastern Sudan implies no conscious opening of the spiritual sight, but consists in the reception of knowledge, thought, and feeling inspired by spirits, and of hearing words spoken by them. It is through the latter faculty that the Lord leads and governs men; for He rules them by means of spirits,¹ and it is through the faculty of inspiration that men receive the unseen influences from the spirit world.

¹ *Heavenly Arcana*, 2123; *Heaven and Hell*, 540.





TRIPOLI

TRIPOLI corresponds to the love of children, and its inhabitants are distinguished for devotion to their children, and kind treatment of them.

Fezzan, which stretches southward into the Sahara, corresponds to indolent pleasure in watching the innocent games and pastimes of children.

It will be remembered that Simon, who bore the Lord's cross,¹ was a native of Cyrene, which was situated in the eastern part of Tripoli. Was not this act symbolic of the truth that it was the Lord's unselfish love for men as His children and followers that helped Him to bear the terrible burden of His brutal persecution ?

¹ Matthew xxvii., 32.





ALGERIA AND TUNISIA

ALGERIA corresponds to the love of the sex, and Tunisia corresponds to the love of sexual intercourse.

The exchange of pleasantries between the sexes is a pronounced feature in Algerian life. The Kabyles, who are the best of the native Algerians, combine with their fondness for social merry-making and their admiration of the opposite sex a spirit of patient and unflagging industry ; but with the idle and inconstant Arabs the love of the sex is attended by moral laxity and shameless licentiousness.

An indolent love of the sex is prevalent among the Tuaregs, who inhabit the Sahara south of Algeria :

“ Nor are the Tuareg ladies at all prohibited by custom from having, like the châtelaines of mediæval times, devoted admirers of the opposite sex, in whose honor they embroider veils or compose ditties. At the entertainments they give of an evening, singing and accompanying themselves on the tobol or drum, and rebaza, a kind of fiddle, they reserve a place of honor for those they

wish to favor, and in this matter no one will ever venture to question their choice. The Imanan women, distinguished by the title of 'Royal,' are the most noted throughout the Tuareg country for their musical talent and poetic elegance of their improvisations. Hence the men, arrayed in their finest bravery, are attracted from far and wide to the entertainments given by these dames. Next to warfare, the Tuaregs know no greater pleasure than that derived from their musical feasts. When vanquished in battle, the last insult hurled at them is that they will no longer be welcomed by the songs of their women. Besides cultivating the national poetry and music, the Tuareg women have also preserved the treasure of science."¹

Tunisia is notable for its mild and fresh climate; and its inhabitants are characterized by mildness of disposition, grace and dignity of carriage, openness and suppleness of mind, and an aptitude for business and artistic workmanship.

The Jews of Tunisia are notorious for their unbridled sensuality, and the amatory nature of the Tunisians in general is revealed in the following remarks:

"The people are very friendly, but very inquisitive, particularly in respect of marriage and costume. They like nothing so much as to pull, and even tear, European clothes in order to test their construction. As with them the women wear trousers, and the men long flowing robes,

¹E. Reclus, *The Earth and its Inhabitants*, "Africa," ii., 452, 453.

the sex of a beardless Englishman is a constant puzzle to them, and if he sees them whispering together in the streets or the house at his passage, he may be sure that they are canvassing the point whether he is a man or a woman. As to marriage, they are never tired of putting the most indiscreet questions, and a spinster of a certain age is a standing puzzle to them. The only explanation they can conceive is the existence of some terrible disability, and they are loud in their condolences. I once visited a household in the interior with a party which included two missionary ladies, and a native woman who heard that they were unmarried kept on reiterating her astonishment and compassion. At last a happy thought occurred to her, and, turning to me, she inquired why I did not take pity upon them and add them to my harem !”¹

The susceptibility of the Algerians and Tunisians to the charms of the other sex has been reflected in French life and literature since the acquisition of Algeria and Tunisia by the French in 1830 and 1881 ; and nowhere is this love of the sex more exquisitely and wantonly delineated than in the works of Catulle Mendès.

These two countries abound in archæological remains, dating through all historic and prehistoric times ; for the faculty of love of the sex must have been in active exercise from the very origin of the race.

¹ Herbert Vivian, “ The French in Tunisia,” *Contemporary Review*, lxxiv., 570.



MOROCCO

MOROCCO corresponds to friendship, or the love of friends. Its northern projection, where it reaches up toward Spain, corresponds to the defence of one's friends when they and their good name are assailed.

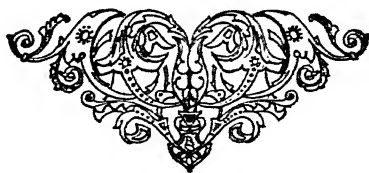
As to the friendly and sociable disposition of the Moors, the following testimony will suffice :

“Bigoted and fanatical the Moors may show themselves at times, but they are willing enough to be friends with those who show themselves friendly. And, notwithstanding the way in which the strong oppress the weak, as a nation they are by no means treacherous or cruel ; on the contrary, the average Moor is genial and hospitable, does not forget a kindness, and is a man whom one can respect.”¹

The extensive corruption and bribery which reign in Morocco, where at present the principle is that of individual self-interest, except

¹ Budgett Meakim, “Yesterday and To-day in Morocco,” *The Forum*, xxx., 372.

when it is better policy to live as mutual friends and allies, may be ascribed to the faulty ethics of Islamism and to a spirit of perverse and selfish friendship ; for true and disinterested friendship is of rare occurrence.





THE SAHARA

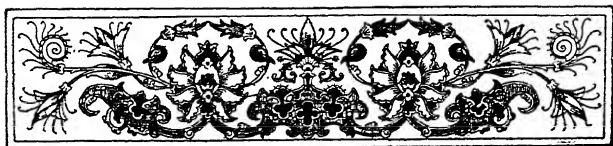
THE Sahara Desert corresponds to the love of doing no work whatever. Its coastal strip along the Atlantic seems to correspond to taking care of one's health by the complete cessation of active labor.

The Sahara is the largest desert on earth ; and its influence is very depressing to energetic persons. Caravans intending to cross its wastes equip themselves with solemn earnestness to encounter " the moving sand, the long stony hamâdas, the torrid heats followed by sudden returns of cold, the pestiferous winds, the dust storms, and 'the cloudless sky and shadeless earth' " of this waterless, unproductive wilderness.

Most of the inhabitants are noted for their physical health, strength, and beauty, which they doubtless owe to their avoidance of everything savoring of real toil. The marabouts, or saints, of Adrar and surrounding districts are mostly absorbed in mystic contemplation ; the

Tuaregs devote a large portion of their time to musical entertainments and the idle beguilement of gallantries between the sexes; the Tibbus employ their intelligence and cunning to outwit their neighbors in transactions, and so dispense with the necessity of hard work; and other tribes live by warfare and plunder.





SENEGAMBIA

SENEGAMBIA, which extends from the Senegal River on the north to the western boundary of Liberia on the south, corresponds to the love of resting while others are active. Such resting keeps the mind serene, and stores up a fund of energy which is able to manifest itself in a pleasant receptivity to others.

In its good aspect the faculty is a love for resting in order to gain fresh strength and energy for work or for the sympathetic reception of others ; and hence some of the Senegambian tribes, such as the Toucouleurs of Senegal, the Bagas of South Senegambia, and the Timni of Sierra Leone, are distinguished for their energy, industry, and love of work : but in its bad aspect it becomes a mere love for the pleasurable feeling engendered by doing nothing while others are busy,—as a French writer puts it,

*“ Ne faire rien, comme il est doux,
Quand tout s'agite autour de nous,”*

and consequently other tribes and individuals are conspicuous for their indolent and vicious habits.

The natives are usually mild-tempered and affectionate, and are very fond of all kinds of relaxations and diversions; and whether or not the spells of idleness which the indulgence of this faculty affords render them liable to evil influences from the other world, certain it is that many of them live in constant dread of the unknown, others are devil worshippers, and nowhere in Africa are the wizards and magicians more feared and hated than in Senegambia.

The judicious exercise of this faculty is a preventive of overwork, is a safeguard against spheres that disturb the mental equilibrium, and also obviates the need of such recreation as fritters away one's time and energy in idle and frivolous pursuits; for by taking intervals of rest and diversion a person is fitted for the renewal of earnest endeavor and work.

Such repose and leisure give opportunity and perhaps are necessary for the cultivation of a high order of individualistic thought and feeling; and this fact may account for the presence of the Fulahs in Senegambia, who

are “distinguished by great intelligence, lofty ideas, a poetic tone, and dignity of speech.”

The Cape Verde Islands, which lie west of Senegambia, correspond to the love of amusement and the plays of the theatre.





GUINEA

CLOSELY related to Senegambia, which corresponds to the love of resting and watching others doing things, is the faculty represented by Guinea, which, as here used, includes all the territory south and east of the Niger River, from Senegambia to Kamerun and Lake Chad. Guinea corresponds to the love of dominating. It is the faculty of mentally getting over others, and thus maintaining one's individuality and supremacy among them; and this is done by resting while they are at work, and by the exertion of strong controlling force and pressure.

The river Niger corresponds to dreamy contemplation while resting upon others. The portion of Guinea east of the Niger corresponds to mental domination, the portion west of it corresponds to emotional domination, and the coast lands correspond to domination in externals. Bornu, which is situated west of Lake Chad, corresponds to belief in the right

to rule or to be over others, because of higher spiritual gifts or divinely constituted authority. Hence it is the right claimed by kings to rule as instruments inspired of God. Sierra Leone occupies a midway position between Senegambia and Guinea, and corresponds to the forcing of one's sphere or individuality over others either for the sake of resting or for the purpose of maintaining one's own state of mind.

Most of the inhabitants possess unusual physical strength, display great energy, and show a tendency to dominate whenever opportunity offers; and while there is considerable diversity among the tribes, some being much milder and gentler than others, the following account of the despotic rule formerly rampant in Ashanti and Dahomey will give a good idea of the capabilities of Guinea in the way of dominating:

"Before their power was broken by the English, the Ashantis had established an absolute government based on an organized system of terror. The despotism of the king over his subjects, of the nobles over their retainers, of the military chiefs over the soldiers, of master over slave, knew absolutely no limits. . . . The Ashanti king ruled over a nation of grovelling, who crouched like whipped hounds at his feet, awed or terror-stricken at his every word or gesture. Although enjoying a traditional right of veto in questions of war and imposts,

his ministers had long been content to play the part of fawning courtiers and approvers. . . . For the abject slavery of its subjects, and the tyranny of its rulers, the kingdom of Dahomey bears a striking resemblance to that of Ashanti. The sovereign is a god ; his power is limitless, the life and fortunes of his subjects are at his mercy ; he is master of all the living, heir of all the dead. Formerly, infants were removed from their mothers, and brought up in other families, in order to prevent the people from forming any ties of affection except towards their sovereign.”¹

On its darker side, this faculty is the embodiment of hard, fierce power ; and its hardness and fierceness are no doubt the source of the incredible cruelty and sanguinary ferocity characteristic of many old customs of the Guinea tribes.

¹ E. Reclus, *The Earth and its Inhabitants*, “Africa,” iii., 242, 261.





FRENCH CONGO AND KAMERUN

THESE countries correspond to the faculty of taste or the perception of external quality, and correlate to the sense of taste, which has its seat in the tongue. Kamerun is the concrete intellectual side of the faculty.

The natives as a rule are discriminating and tasteful in their habits. The Ba-Kwiri possess singular oratorical powers and a great deal of talent in the singing of impromptu songs, the Ba-Fyots are famed for their excellence as cooks, and several tribes are rapidly decreasing on account of their excessive indulgence of a depraved taste for smoking liamba, a kind of hemp, and for drinking ardent spirits.

The Fans are the most important race of French Congo ; and their decorative taste and skill, as well as their talkativeness, are very marked :

“The young men and women delight in personal ornaments of all sorts, adding cosmetics to tattooing, intertwining the hair with pearls, foliage, and feathers,

encircling neck and waist with strings of cowries and china buttons, loading the calves with copper rings, like those in use among the natives of East Africa. Some of the women are as bedizened as any fetish, and so overladen with ornaments as to render locomotion almost impossible. . . . Of all the Gaboon and Ogaway peoples, the Fans are the most energetic and industrious. They are skilled forgers and ingenious armourers, who have discovered the art of making ebony crossbows, with which they hunt apes and antelopes, that would be scared by the report of firearms. They are also famous potters, and in the neighborhood of the whites have become the best gardeners. . . . All villages are disposed so as to guard against sudden surprise, and sentries are always stationed at both sides of the street. In the centre stands the palaver house, where the warriors assemble to deliberate, all capable of bearing arms having the right to make their voice heard in the assembly.”¹

The Ba-Kundus of Kamerun exhibit similar traits :

“The Ba-Kundus of the northern slopes far excel the Ba-Kwiri in the industrial arts, although apparently not their superiors in natural intelligence. Their dwellings are not mere huts of branches and reeds, like those of the coast villages, but real stone houses, properly cemented, and sometimes even decorated with rude frescoes representing men and animals. The ‘palaces’ of the kings are also embellished with carved fetishes ; but the talent of the Ba-Kundu artists is displayed especially in the ornamentation of the ‘palaver houses.’

¹ *Idem*, “Africa,” iii., 397, 398.

. . . The plantations of the Ba-Kundus are cultivated as carefully as the finest European gardens by their slaves. . . . The authority of the fetishmen is scarcely less extensive than amongst the Ba-Kwiri. A young man who had committed the crime of eating a chicken at the missionary's table was himself eaten by his fellow tribesmen. The sight of an owl forbodes great danger; the ghosts, especially of enemies, are much dreaded, and to them are evidently attributed the tastes of vampires, for at the death of a Mo-Kundu two graves are dug, one in his cabin, and the other in the forest, in order to puzzle the spirits and prevent them from knowing where the body has been deposited; but this precaution not being deemed perhaps quite sufficient, after a certain time it is again disinterred, and removed to a distant cave."¹

The cannibalism which has flourished so extensively here is perhaps one of the effects of a perversion of the faculty of taste; though anthropophagy is by no means confined to these countries.

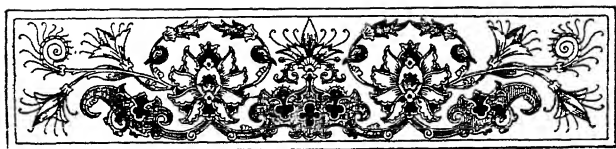
France is indebted to the French Congo for a part of her great technical and artistic taste, for her desire to taste and to explore the external quality of things, and for her excellence in the culinary art; and Germany owes to Kamerun much of her superiority in the manufacture of tasteful textile fabrics.

All the parts of the human body are outward

¹ *Idem*, "Africa," iii., 376-378.

expressions of the faculties of the brain, and adapted to fulfil its needs and operations in the outward world ; and therefore every country corresponds not only to a faculty of the mind, but also to a special part of the body, and represents some distinctive function in the *Maximus Homo* of the race. So viewed, Senegambia, Guinea, and French Congo and Kamerun make a distinct physiological series ; for Senegambia relates to the lips, Guinea relates to the jaws and teeth, and French Congo and Kamerun relate to the tongue.





CONGO FREE STATE

THE Congo Free State corresponds to the faculty of contentment. The Ubangi River and its headstreams correspond to contentedness to be led by the Lord, and not by one's self ; the Congo River corresponds to contented thinking ; and the Kassai River corresponds to the reflection that one cannot expect to get what he does not strive for.

Many of the tribes of the Congo Free State are noted for their good-tempered, kindly, and happy dispositions ; and they all show a great lack of initiative ability, which is largely due to their tendency to be satisfied and contented with their lot.

A low and unintelligent form of contentment is apt to bring obliviousness to degraded conditions, indifference to the future, and thoughtless improvidence ; and all these traits are common to the natives of the Congo Free State, the government of which is making strenuous exertions to lift them to a higher

level of civilization, and to enable them to live in prosperity as well as contentment :

“ Looking at the peoples of the Congo region as a whole, we find that the black races generally are characterized by improvidence, carelessness, indifference to the future, and laziness. Some of these qualities were due exclusively to the circumstances of their life and to the conditions under which they worked. Everything, and life most of all, was uncertain. The black cloud of slavery, fetish worship, and cannibalism hung over Central Africa. The severity of life may be judged from the fact that it was a common phrase among these anthropophagous people for a man to say to an enemy, ‘ To-morrow you will rest in my stomach.’ Experience, during the brief period since order and something like security have settled down over this region, has shown that the black is willing to work, and that only a little supervision is needed to prevent his becoming lazy. . . . In Central Africa the Congo State is creating an immense, contented, and law-abiding black nation.”¹

The restful, peaceful influence of the smiling landscapes, the bountiful, unparalleled richness of the soil, are attestations of the sweetness and blissfulness of the virtue of contentment ; but most of the inhabitants have long been plunged in dense and bloodthirsty barbarism, and their fair country is but another instance of a land where

“ Every prospect pleases,
And only man is vile.”

¹ D. C. Boulger, *The Congo State*, pp. 326, 327, 340.



GERMAN EAST AFRICA

CONTIGUOUS to Greater Egypt, and akin to it in significance, is German East Africa, which corresponds to the love of an immortal life in the spiritual world. The geographical extent of this faculty seems to be the territory between Lake Tanganyika and the Indian Ocean.

While no very high or clear idea of immortality, and desire for it, can be expected of the natives of this land in their present low state of civilization and spirituality, nearly all of them have an implicit belief in the existence of the spirits of the departed, for whose subsistence in the other life they make offerings of various kinds of food, and from whom they receive oracular messages; and at least some of them, as in the case of the people of Taveta, direct their attention wholly to the immortal spirit divested of the perishable body:

"They have a vague belief in life after death, but it is the disembodied spirits on whom they concentrate their thoughts, and not the lifeless clay, which is to them of no account. This is not as most of their congeners think — it is rather the effect of Masai influence; for among the majority of Bantu negroes very considerable attention is paid to the corpse, under the idea that the spirit of the dead person is still much affected by the condition and disposal of its previous tenement."¹

It is this faculty that Swedenborg says is turned with some into aspiration for immortality of fame.² Instances of the love of glory are not rare among the inhabitants of the country; but a most illustrious example of it is afforded by the vainglorious Ramses II., king of the neighboring country of Egypt, who covered all his kingdom with his monuments and memorials, that the remembrance of his name and power might never be obliterated from the earth.

It is likely that the Germans derive their pride of being and love of glory from this colony.

Lake Tanganyika corresponds to the knowledge of authoritative teaching in regard to a future life; and the mountain mass of Kilimanjaro, with its twin peaks Kibo and Kimawenzi

¹ H. H. Johnston, *The Kilima-Njaro Expedition*, p. 434.

² *Divine Providence*, 274.

lifting skyward their placid, snow-clad summits, is like the sure and joyful knowledge of a better world than ours, — the goal of human endeavor, a haven from earthly trial.





PORTUGUESE EAST AFRICA AND BRITISH CENTRAL AFRICA

IN a general way, the territories of these two countries correspond to the faculties of fortitude and equanimity; but the faculty of fortitude seems to begin at the northern end of Lake Nyasa and to terminate at the Sabi River, and British Central Africa must be taken to include the country south of the Zambezi to Bechuanaland.

Fortitude may be defined as the capacity to bear unflinchingly and uncomplainingly adversities of fortune, trouble, and the many ills to which flesh is heir; while equanimity is the faculty of not permitting one's self to be unduly disturbed or annoyed by the disagreeable and vexatious occurrences of life, but of maintaining an even and serene state of mind in spite of them.

The traits of the inhabitants are in harmony with the correspondence of their countries: for the Makololos are remarkable for their

uncomplaining and faithful performance of difficult and unremunerative tasks ; the Matabele warriors were noted for the severity of their fortitude in steeling themselves against marriage and domestic ties, in taking pride at the number of their wounds, and in allowing themselves to be massacred by whole regiments rather than to yield even to an overwhelming force ; and the cheerful equanimity of the natives of British Central Africa is intimated in the following passage :

“ In reality, they are almost always of cheerful disposition ; and even when all the surrounding circumstances are most gloomy, it is easy to provoke a laugh.”¹

Lake Nyasa corresponds to the knowledge of what is inevitable ; the Zambezi River corresponds to the reflection that it is useless to talk and make an ado about unpleasant things, as it does no good, and only exhausts one's energies for nothing ; and the island of Madagascar corresponds to the acceptance of untoward events with calmness and composure.

¹ H. H. Johnston, *British Central Africa*, p. 407.





THE TRANSVAAL AND THE ORANGE STATE

THESE countries correspond respectively to the faculty of being positive and emphatic in statements and acts, and to that of not receding from assertions and actions. The former faculty includes not only the present Transvaal, but also the land east of it between the Sabi River and Zululand; and the latter faculty comprises all the territory between the Orange River and the Vaal River.

The Limpopo River corresponds to the assertion that one knows what he is talking about, and its western branches correspond to positive affirmations or emphatic negations; and the Orange River corresponds to sureness that one's statements are correct.

The Boers of the Transvaal are distinguished by their dogmatic positiveness; and those of the Orange State, by their unabashed perseverance and steadfast courage.



CAPE COLONY

CAPE COLONY corresponds to the faculty of assurance. Its geographical range comprises the land south of the Orange River, together with Natal and Zululand.

No observations are at hand in regard to the distinctive psychology of the European inhabitants of this country; but the native Zulus exhibit quiet self-possession and warlike daring, and the Kaffirs show great assurance, and even impudence.

It is from Cape Colony that the English get their well-known quality of assurance, or "cheek."





GERMAN SOUTHWEST AFRICA AND BECHUANALAND

THESE countries correspond to the faculty of exercising authority. They are, in a general way, divided into four districts, of which Northern Bechuanaland corresponds to the consciousness of authority; Damaraland, to the giving of commands; Southern Bechuanaland, to seeing whether such commands are carried out; and Great Namaqualand, to chiding if they are not obeyed.

The natives give evidence of the influence of their lands; for the tribal chiefs of the Bechuanas exercise strict, and sometimes brutal, authority over them, although their power is not absolute, but is limited by traditional customs; the Hottentots of Great Namaqualand are distinguished by the respect and heed which they pay to the old and their counsels, and by the strenuousness with which they rebuke and punish their children for unbecoming conduct and disobedience; and the

Hereros of Damaraland, while very subservient to those who are in authority, assume forward and commanding airs, and lord it over others, whenever they have the opportunity :

“Love of gain, violence, an overweening manner toward the weak, and as a complement thereto servility, cowardice, and submissiveness to a strong will,—these are the characteristics of the Herero. . . . Humorously and disgustingly subservient as the Herero is, and fawning with so theatrical a graciousness before the powerful, he is just as forward and insolent when he has nothing to fear by such conduct.”¹

¹ H. von François, *Nama und Damara : Deutsch Südwest Afrika*, pp. 190, 191.





ANGOLA

ANGOLA corresponds to the faculty of refusing to recognize and to obey any authority that is not rightful and valid. The general nature of the land is that of an elevated plateau.

The unwillingness of this faculty to be subject to any but due authority, or to obey the orders of others except in matters where they have a perfect right to command, is very characteristic of the inhabitants; for many tribes are very ceremonious, and sensitive as to their dignity and importance, a number of tribes maintain a proud and lofty bearing, and other tribes are very independent, and enjoy complete local self-government, the authority of their chiefs being very much restricted in its scope.

The natives are everywhere civil if well treated, and many of them have a desire for education; but they are very indolent, and most of the better classes consider it derogatory to their dignity to perform any manual labor.

Angola completes the round of African countries; and their aggregate correspondences throw a vivid light on the peculiar character of the people of Africa, for the Africans exhibit a remarkable community of ideas and feelings, whether owing to extensive migrations, wholesale deportations into native slavery, or other causes.





UNITED STATES

ASIA, Australasia, Europe, and Africa constitute a closely related and almost continuous continental mass ; but two great oceans separate them from the Americas. This distinct separation is similar to that in man's mind between the cerebrum and the cerebellum, or between the understanding, as the seat of the intellectual faculties, and the will, as the seat of the emotional faculties.

The distinctive traits of the people of the western hemisphere amply corroborate such a correspondence ; take, for instance, its greatest country, the United States. It is well known that feeling expresses itself in action, and thought in language ; and commensurate with this, the United States outstrips the countries of the Old World, as a whole, in executive activity, whereas these are superior to it in the richness and quality of their literary productions, even when allowance is made for the comparative newness of American literature.

In philosophy and poetry the United States is far behind Europe and Asia, and even in the higher departments of science it is inferior to Europe; but, on the other hand, in inexhaustible energy, virile force, and initiative progressiveness, it is the foremost nation of the world, and indeed in oratory, history, and fiction, and whatever depends for its success on deep emotional power or the concrete portrayal of human life, it ranks with the best. Hence the talented product of the United States consists mainly of quick, energetic, responsible men of affairs, skilful inventors, able financiers, versatile manufacturers, eloquent orators, and gifted divines; while Europe and Asia are more congenial climes for the great poets, the profound philosophers, and the laborious scholars of mankind.

Again, feeling is concrete, and thought is abstract; and in all the concrete and practical aspects of life North America takes the lead among continents.

The greatest and noblest of the emotions is love to God; and the United States, as the greatest and most enlightened country of America, corresponds to this love.

The land is divided by the Alleghany and the Rocky Mountains into an eastern, a central,

and a western region, which correspond respectively to love to God in abstract mentality, in concrete mentality, and in pure feeling.

The several States are different aspects of love to God. Maine is the love of abstract knowledge about God; Massachusetts is the love of God for His beneficent providence and care; Rhode Island is the determination to keep falsity out of the mind, because it is contrary to Divine truth; Connecticut is the determination to keep evil out of the life, because it is repugnant to God's nature; New York is the desire to be like God in thought; Pennsylvania is the desire to be like God in deed; New Jersey is love to God in form, or as a Divine Man; Virginia is the desire to be filled with God's spirit; Florida is the love of trusting in God; Ohio is the knowledge of what constitutes right living according to the Divine standards; Kentucky is the desire of doing as God would have us do; Michigan is the desire of learning everything possible in reference to the Divine Word; Indiana is confidence in God's goodness and care; Wisconsin is the knowledge of the Lord's divinity; Minnesota is the knowledge of God's greatness; Illinois is love to God in the volition, or steadfastness in love to Him; Missouri is the desire that

God's will, not ours, be done ; Louisiana is the abasement of self that God's presence may enter the soul ; Nebraska is the desire to be active in God's service ; Kansas is the desire of showing love to God by deeds ; Texas is the desire to live from God ; California is the love of God for His merciful goodness.

The Great Lakes correspond to the literal knowledge of the Divine Word ; Lake Superior is the knowledge of the Divine teaching as to love to God, Lake Huron is the knowledge of the Divine teaching as to love to the neighbor, Lake Michigan is the knowledge of the particulars of the Bible, and Lake Erie and Lake Ontario are the knowledge of the Divine teaching as to right living and right thinking. The Connecticut River is the prayer for God's gracious care and protection ; the Hudson River is the prayer for the Divine guidance ; the Mississippi River is meditation on the greatness of God, the Ohio is meditation on His great knowledge and wisdom, and the Missouri on His great power and mighty works.

There are many indications to verify the correctness of the above correspondence, for the annals of the American pulpit testify to a deeper, purer, and more fervent love of God than is displayed in the religious utterances of

any other country, and American literature in general is remarkable for the number of works devoted to theological questions. The same religious tendency is revealed in the American Indian, for we are told :

“He is intensely religious, and prays continually for help from the higher powers, who, in his belief, rule nature.”¹

American literature possesses clearness, vigor, strenuous emotionality, and virility ; and it breathes a passion for high achievement and equality of opportunity for all. Josephine Dodge Daskam has struck the keynote of American character and literature when she refers to its “passionate original force” and “wonderful flashes of spiritual illumination,” and predicts the future of its poetry to be the grave and sententious outpouring of a soul uplifted to calm communion with its God, and delighting in the play of pure emotion untrammelled by the restraints of leaden tradition and the technicalities of mere art :

“We shall expect a new and vigorous motive power, an independent habit of mind, an art which with few but telling strokes should express the soul that finds itself

¹ G. B. Grinnell, *The Indians of To-day*, p. 15.

alone with its God in a great and virgin nature, unsoiled by the wars and shames of old cities and civilizations, unweighted by leaden traditions, unvowed to ancient ruts of indirection and patched-up failure. . . . We are to expect a grave, an almost studied, though intensely simple, formality. . . . We shall expect to find American verse, as soon as it has sufficiently realized its original native system of culture, grave and controlled in style, extremely delicate, almost reserved, in treatment ; presenting great and deeply felt experiences in simple words ; employing preferably short and almost primitive metres ; undistracted by the million complicated precedents, issues, and illusions of a more fatigued and socially complex civilization ; calm, alike from the immense and resourceful stretches of its physical natural vision, and the moral confidence that admits no middleman to disturb its elected communion with what it has unwaveringly believed to be a justifying God. . . . If its austerity, the intellectual vigor born of its keen gales, its clear, inspiring sky, its swift, pure air, has seemed bloodless and ascetic to more sensuously blunted organizations, such misapprehension is impossible to those who know that this is a very passion of purity ; an intoxication as vivid, as æsthetic, as intense as the more tropical ardor of nations otherwise founded and developed. It is not a starved, unwholesome asceticism ; it is healthy, wind-swept, rain-washed,—a vital delight.”¹

Not in the exaltation of sublime religious intuition, not in the devoutness of prostrate worship, not in the humility of reverential veneration, but in the depths of an absorbing,

¹ *Atlantic Monthly*, May, 1901, pp. 700, 701.

fervid love of God the people of the United States exceed all the other peoples of the earth, and their inmost nature finds its truest and most constant expression.

As the feelings are more interior than the thoughts, and as love to God is the highest of the feelings of the will, so its perversion, the love of self, is the deepest and worst of evils. Americans are therefore capable of being the best or the worst of men, — the best, when they live in heartfelt love to God, and do His works wisely ; and the worst, when they live for selfish ends alone, and make self their god.

Palestine, as the veneration of God, was the principal seat of the celestial Church of the past ; but the United States, as the love of God, will assuredly be its most resplendent habitation in the future ; and, as if expectant of that golden restoration, Columbia will cease not to live and to cherish her lofty spiritual ideals and pure and noble aspirations, ever and anon repeating as she goes her onward way the Divine message of her King and Master :

“One is your Father, even He who is in heaven ; and all ye are brethren.”



CANADA

THE first and greatest of the emotions is love to God, and the second—and the one like it—is love to the neighbor ; it is this love to which Canada corresponds.

The love of the neighbor is less intense and more outward than the love of God, and is comparatively more feminine and more founded on truth ; and answering to this difference, which is also carried out in geographical position, the Canadians are calmer and less tense than Americans, their best poets are distinguished for their loving and adequate reproductions of the outward aspects of nature, they are less initiative and more receptive than Americans, and are more swayed than the latter by considerations of truth. Love to the neighbor can manifest itself either as a purely natural morality exercised by the man himself or as a spiritual morality inspired by God's spirit ; and both these sides of it are apparent in Canadian life.

The character of the Canadians shows the influence of their country: for genial and gracious manners, hearty comradeship, and neighborly pleasantness are conspicuous Canadian traits; and their kindness, generous treatment of their poor, and neighborly ways are commented on as follows:

“That Canadians are kind-hearted is shown by this treatment of their poor, and their hospitality is well known. From the highest to the lowest, the acquaintance or the stranger who comes to their doors is welcomed to the best the house can afford. . . . Polite they are, almost invariably to strangers, and generally among themselves. In all the writer's experience among them he has never, whether in city, country, or in the woods, met with anything but courtesy, and has rarely witnessed unaccountable rudeness. . . . My personal intercourse with the people began in my boyhood, and for the last ten years I have lived almost entirely among them. I have always found them civil, obliging, and excellent neighbors.”¹

Canadian literature has sturdy strength and quiet beauty, it abounds in truthful pictures of nature and humanity, and it often voices sweet sentiments of love and charity.

Love of the neighbor is susceptible of perversion into hatred of the neighbor, or love of

¹ W. P. Greenough, *Canadian Folk-Life and Folk-Lore*, pp. 171, 173.

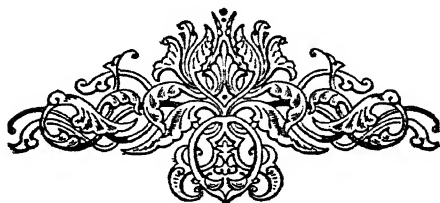
him so far as he can be made serviceable to a selfish love of the world and its pleasures ; and, as elsewhere in the world, there are perverse as well as upright Canadians.

The human race is passing through a return of the states of life and thought which characterized the world between the middle of the first and the middle of the sixth century B.C. ; and the general features of the moral and philosophical systems which originated during this period, from China to Italy, were a denial of the existence of God or a relegation of Him to a sequestered orbit where He controlled perhaps the forces of nature, but had no influence on man's moral actions, and an inculcation of the teaching that the personal duties of man to man were the chief element of religion. Some form of this phase of ancient life may be expected to recur in an unspiritual morality ; and the emphasis and importance likely to be given to love to the neighbor as distinct from love to God seems to augur an era of great progress and prominence for Canada as the representative of that love. Whether due to this or to other causes, Canada is entering upon a career of unqualified prosperity.

New Brunswick, Nova Scotia, Cape Breton

Island, and Prince Edward Island, which are east of Maine, correspond to the desire of loving others as the neighbor in proportion as they are lovers of God, and live from Him.

Alaska, which stretches westward toward Asia, corresponds to the knowledge of what constitutes true charity or love to the neighbor. The recent gold discoveries and development of Alaska seem to be contemporary with the intelligent discussion of the nature of real charity which has lately appeared in American literature.





MEXICO

MEXICO corresponds to the faculty of mercy. The southern boundary of the faculty is the Isthmus of Tehuantepec, although the territory of Mexico extends considerably farther.

The essence of mercy consists in not wishing to retaliate evil for evil, and in not taking revenge for an injury when it is possible to do so. It is therefore quite different from compassion, which is to have pity on those who are in misery and affliction.

The attributes of mercy are tender mercifulness, forbearance, magnanimity, and forgiveness; and its opposites are cruelty, mercilessness, rancor, and revenge. Both these aspects of this faculty animate the Mexicans.

Mexicans are kindly, gentle, warm-hearted, impulsive, and forgiving; and they evince a noble and generous spirit :

“I have found the Mexicans kind, gentle, hospitable, intelligent, benevolent, and brave. . . . It is this *heart*

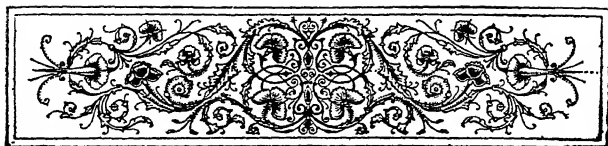
that is in fact the great characteristic of Mexicans, and especially of their females. There is a noble naturalness, an antique generosity about them, which is the parent of a multitude of virtues ; and it is by an abandonment of themselves to *impulses*, that so much irregularity and indiscretion have been frequently manifested both in politics and society.”¹

On the other hand, resentful quarrelsomeness, merciless cruelty, and revengeful violence are by no means uncommon in either the present or the past history of Mexico.

“If ye forgive not men their trespasses, neither will your Father forgive your trespasses,” the Lord taught : and it is to be hoped that a country whose salutary influence is so necessary for man’s happiness will soon be reclaimed from its vice and ignorance and squalor, and begin to spread abroad to less favored nations the noble impulses of forbearance and forgiveness.

¹ Brantz Mayer, *Mexico as it Was and as it Is*, pp. 292, 294.





GUATEMALA AND BRITISH HONDURAS

THE land from the Isthmus of Tehuantepec to Salvador and Honduras constitutes a distinct geographical region, which corresponds to the faculty of endeavoring to put a stop to offences by meting out just punishment. It is the attitude of mind which dictates that mercy and forbearance should not be exercised to such an extent that criminals and offenders are allowed to injure society and individuals with impunity, but that, if their actions merit a penalty, a suitable punishment should be inflicted upon them for their misdeeds, in order that they may be deterred from repeating them. Guatemala and British Honduras are a part of this region ; and Guatemala corresponds to the faculty of determining the adequate punishment for an offence, and British Honduras corresponds to the faculty of inflicting punishment, especially when it is regarded as an unpleasant duty.

The natives of this territory are less tender-hearted and less yielding than the Mexicans ; and the system of rule most successful among them was that adopted by the Dominicans, who controlled them like a kind but firm father, administering proper punishment for any breaches of discipline.

The Guatemalans are distinguished by their thoughtful and sober bearing ; and the Guatemalan government, while defective in other administrative methods, shows great wisdom in dealing with crime :

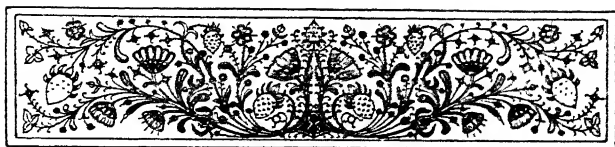
“ A notable fact in regard to punishments in Guatemala is their publicity. In New England every effort is made to conceal criminals from public gaze ; the punishment which is intended to deter others from a similar act is, foolishly enough, merely a matter of hearsay to the bulk of the population. A silly sentimentality hides the convicts in prisons better and more commodious than the homes of a majority of the people, feeds them with sufficient and wholesome food, and in general wastes more pity on them than it vouchsafes to the honest poor,—and all this at the expense of innocent citizens ! In Guatemala I examined many prisons, finding them all open to inspection. The passer-by can see through the grated door of the *carcel* all the prisoners within. When finally sentenced, the criminals are put upon the public roads, and set to work under guard and chained, so that every one may be reminded that ‘the way of transgressors is hard.’ In the prisons they sleep on mats, and receive

from the Government a real (twelve and a half cents) a day, with which to buy food. In the new prisons all the modern improvements are introduced, and hard labor is provided in great variety. I believe also that as large a proportion of crimes is detected and punished as in any other country. I have been enabled to follow several cases through the courts, and found the decisions in strict accordance with the law, both in criminal and civil actions.”¹

The government of British Honduras is exemplary for its strict punishment of all violations of the law.

¹ W. T. Brigham, *Guatemala, the Land of the Quetzal*, pp. 319, 320.





HONDURAS AND SALVADOR

THESE two countries correspond to the faculty of amiability. The amiability of Honduras is more of the mind and expression, and that of Salvador is more of the feeling. The Bay Islands, which lie east of Honduras, correspond to cordiality.

The natives of Honduras are mild, patient, docile, intelligent, and industrious ; and their amiable nature is indicated by the following statement :

“ The Hondureños are a peaceful and friendly people. Exclusive of a few of the Indians in the remoter districts, they are wonderfully kind and hospitable to all strangers.” ¹

The natives of Salvador, like those of Honduras, are peaceable and industrious ; and the sweet amiability of their women is thus described :

“ The weight some of the women can carry on the

¹ Cecil Charles, *Honduras*, p. 108.

head is astonishing. I have seen them walk away in this manner with a quantity of corn that would have been no small load for a mule's back, and the cheerful, musically intoned '*Adios, pues,*' in greeting to a passing acquaintance indicated a mind unruffled and contented. Many of them are handsome and comely in figure and face, their beautiful eyes not sparkling, but introspective, and like lamps that burn low and clear." ¹

Even Nature is amiable in these lovely lands, and graces them with idyllic landscapes, soft, clear skies, and mild, balmy air.

¹ John Newbigging, "In Salvador," *Overland Monthly*, xii., 426.





NICARAGUA

NICARAGUA corresponds to the faculty of ridicule. Lake Managua and Lake Nicaragua are the knowledge of ridiculous things, and their islands are the merry enjoyment of these absurdities.

The people of Nicaragua, as a rule, are keen and jovial, and they possess a strong appreciation of the ridiculous as well as a power of caustic ridicule :

“ They are as a rule pacific, amiable, fond of fun, full of humor, and extraordinarily honest. . . . The Indians of the west coast are an amiable, polite, industrious, and interesting people. Their frugality and sobriety are admirable, and their fondness of fun is positively infectious. . . . In addition to their love of fun, their sense of humor is extraordinarily keen. Quick to see the ludicrous, they never miss a joke, and the slightest suggestion of the ridiculous throws them into convulsions of laughter. The humorous characteristic is confined almost exclusively to the Indians and half-breeds. The whites have scarcely a trace of it. Like their darker brethren, however, their wit is ready and pungent, though not often delicate. A few years ago

one of their prominent politicians, sent as minister to France, was for some service to that country decorated with the Iron Cross. When one of his political opponents heard of his distinction, he remarked, 'The order of things is changed. In old times they used to hang thieves on crosses. Now they hang crosses on thieves.'"¹

Shafts of ridicule and *reductio ad absurdum* are powerful methods of argument in the affairs of life, and often prove efficacious in dislodging deeply rooted customs and ideas when other and more intellectual means are without avail; and it is probably due in part to the tendency of the Nicaraguans to ridicule things as absurd that the authority of the priesthood among them is on the wane, and that the more intelligent section of their society is freeing itself from the worst features of the national religion.

¹ W. E. Simmons, *The Nicaragua Canal*, pp. 36, 39, 230, 231.





COSTA RICA

COSTA RICA corresponds to the faculty of condemnation. It is the faculty of disapproving, condemning, and denouncing actions as wrong, unnecessary, unjustifiable, outrageous, and so on.

Something of the asperity inherent in such a frame of mind appears in the following description of the people :

“There is a larger percentage of white blood than in any other Central American State ; but the people appear to be of a gloomy, unsocial disposition, and as a general rule the women look as if joy and they had long ago parted company. I missed that buoyancy of character and genial manner which welcome the traveler in Mexico and all the states of South America. Why all this is so, I know not, for the people are thriving, industrious, and pacific in disposition, while many of them are well educated and highly intelligent.”¹

It is perhaps due to their condemnation of all disorderly and intemperate proceedings that

¹ G. E. Church, “Costa Rica,” *Geographical Journal*, x., 79.

the Costa Ricans possess so much sobriety, morality, and spirit of order. They are also more active and industrious than several of the other Central American States ; and, although they have been brave and vigorous in defending their country's independence, their national progress has been less marred than these by strife and warfare. On the other hand, they are better at condemning than at taking steps to remove the object of their censure, and most of their condemnatory energy effervesces in words ; for they lack resolution and the power of initiative.





ISTHMUS OF PANAMA

WHEN a condition of affairs has been thoroughly condemned, and when the limit of enduring it has been reached, there arises the determination to get rid of it, either immediately or as soon as an opportunity occurs. This desire and determination to get rid of what has been condemned is the correspondence of the Isthmus of Panama from Costa Rica to a point about half-way between North and South America. The southern half of the Isthmus, which is known as the Isthmus of Darien, and which belongs more properly to South America, corresponds to the faculty which dictates that it is wiser to wait a little longer before finally putting an end to a matter, in order to allow for a possible amelioration of affairs, and to be sure of making no mistake through impulsive and ill-advised action.

The workings of this twofold faculty are admirably illustrated in the following Biblical parable :

“A certain man had a fig tree planted in his vineyard ; and he came seeking fruit thereon, and found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none ; cut it down, why cumbereth it the ground ? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well ; but if not, then after that thou shalt cut it down.”¹

The inhabitants of the Isthmus are as a rule hardy and somewhat active ; but they lack application and steadfastness of purpose, and in their passion for getting rid of undesirable conditions they are often unwisely hasty and severe. Among the lower classes drunken rows and bloodthirsty brawls are of common occurrence ; but they show much ability in settling their differences, and getting rid of unpleasant circumstances, without having recourse to the law.

The Isthmus of Panama at present belongs to Colombia ; and as a part of that faculty its influence is to get rid of disagreeable things if it is possible and expedient to do so ; but if not, to make the best of them.

¹ Luke xiii., 6-9.





COLOMBIA

COLOMBIA corresponds to the faculty of making the best of disagreeable things.

This faculty may be exercised either cheerfully and pleasantly or sullenly and of sheer necessity ; and so the inhabitants of Colombia are characterized on the one hand by gentleness, patience, and long-suffering endurance, but on the other hand by a spirit of sullen resentment for the unpleasant things they are forced to put up with, which engenders hard feeling and dissension. These characteristics are spoken of in the following extract :

“ The civilized inhabitants of the plateaux and upland valleys, in whom the European and aboriginal elements are completely blended, present certain contrasts, due to the different environments and to the preponderance of one or other of the primitive stocks. Thus the Cundinamarcans, Muysca and Andalusian mestizos are noted for their clear vision, impulsive action, and lack of perseverance. The Pastusos, with some Quichua blood in their veins, have the same patient, long-suffering, cautious, but sullen and revengeful spirit as their

southern kindred. . . . On the other hand, the people of the Cauca valley, the most healthy and flourishing district in Colombia, are hospitable, open-handed, full of sympathy and pity for the weak. Their country has received the quaint name of 'the gentle land of Yes,' being a people who 'can never say No' to supplicants. But they are impulsive and passionate, flying to arms on the least pretext, qualities due to a large strain of negro blood." ¹

The Colombians, like other South Americans, have a theoretical rather than a practical turn of mind; and their possession of the Isthmus of Panama contributes largely to make them so ready for strife and warfare, and so willing, through revolutions, to get rid of the established order of affairs whenever it becomes distasteful to them.

¹ E. Reclus, *The Earth and its Inhabitants*, "South America," i, 179.





VENEZUELA

VENEZUELA corresponds to the faculty of good nature. The Orinoco River corresponds to good-natured thinking.

The people of Venezuela are eminent for their impressive courtesy and complimentary effusiveness; and as to their good humor and somewhat unpractical nature, we are told:

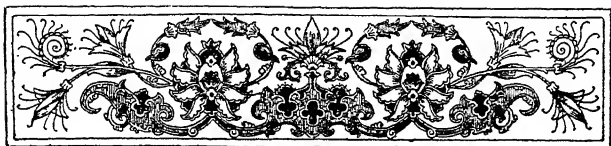
“The laboring classes, the negroes, Indians, and zambos are honest, obedient, industrious, and good-humored; but they are not as energetic as men of equal strength in the temperate zones, and do not accomplish more than one-third as much in the same amount of time. The climate is enervating; and they are averse both to hard labor and to the use of time-saving and labor-saving implements. Nor are they ingenious in their methods. They insist upon doing everything in the most difficult and clumsy way.”¹

The political boundaries of Venezuela, like those of several other South American countries, do not everywhere coincide with the

¹ W. E. Curtis, *Venezuela, a Land where it's Always Summer*, pp. 160, 161.

geographical boundaries which demarcate one faculty from another; but, with one or two exceptions, these countries do not include enough of the territory of other faculties to render necessary any special comment in this direction.





GUIANA

GUIANA, which is politically divided into British, Dutch, and French Guiana, corresponds to the faculty of not taking offence easily.

It often happens in social intercourse that some action of a person will seem to another to be meant as a special affront to him, when in truth the grievance is purely imaginary ; and it is the function of this faculty to consider carefully whether any offence was intended, so as to avoid taking umbrage or being incensed at an unintentional slight.

The people of Guiana are characterized on the one hand by kind considerateness and slowness to anger, but on the other by quickness to take offence and a desire for retaliation. Both these opposite tendencies are apparent in the following descriptions of the character of the Guiana Indian :

“ He certainly is a most pleasant fellow, and if unsophisticated nearly always kind and obliging. . . . If

to be a savage means to be rude and uncouth, ill-mannered and disagreeable, then the Indian little deserves such an appellation. He is one of nature's gentlemen, and even when his wishes do not correspond with yours his opposition is only passive." ¹

"Within their own families Indians are affectionate, though not in a demonstrative manner. They are grateful for any kindness ; and, though proud and very ready to take offence, are easily pacified. In the absence of anything corresponding to police regulations, their mutual relations in every-day life are very well ordered by the traditional respect which each individual feels for the rights of the others, and by their dread of adverse public opinion should they act contrary to such traditions. The kenaima system — the duty, that is, of revenging all shedding of blood — also helps greatly to keep order. Nor is it only that homicide must be paid for by death. In theory, if not in practice, a complete system of tit-for-tat, of eye for eye, has saturated the mind of the Indian and regulates his whole life. The smallest injury done by one Indian to another, even if unintentional, must be atoned by suffering a similar injury." ²

This country, at present so little cultivated and so sparsely inhabited, deserves a larger development than has yet fallen to its share ; for it represents a faculty, the judicious exercise of which would tend to remove a great deal of the misunderstanding, irritation, and

¹ James Rodway, *In the Guiana Forest*, p. 17.

² E. F. im Thurn, *Among the Indians of Guiana*, pp. 213, 214.

ill-feeling which is constantly arising between nations and individuals, and which is often without any real foundation.

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BRAZIL

BRASIL proper corresponds to the faculty of humor ; but its territory south of the Tropic of Capricorn, comprising the States of Parana, Santa Catharina, and Rio Grande do Sul, belongs to the faculties of seriousness and concern.

The great extent of Brazil, which occupies nearly one half of South America, shows how large a place humor occupies in the human mind ; and in order to give some idea of the nature of humor, the correspondences of the principal Brazilian rivers will be stated.

The Amazon River corresponds to the reflection of superiority. It is the centre of the humorous tirades and antics by which comedians amuse others, although they are really superior to the characters they represent ; and it is likewise the centre of the kind of humor which laughs at the peculiarities and mistakes of others to which one considers himself su-

perior, and also of the sense of humor which appreciates a joke on one's self for actions to which one feels superior in his normal state. The Tocantins River and its affluents correspond to a humor which is based on men's foibles; and the São Francisco River corresponds to a witty and brilliant humor. The Paraguay River corresponds to a sense of the humorous side of an affair, even under serious conditions. The Parana River as a whole seems to correspond to the reflection that it does not pay to make one's self miserable by constant cares and anxieties; but north of the Tiete River it corresponds to reflection as to the need of humor to drive dull care away. The State of São Paulo corresponds to the attitude that religious and sacred subjects are not fit topics for jest and humor.

The combined humor and seriousness of the people of Brazil is evident from the following words :

"The Brazilians, though a grave people, have considerable humor. As an example—though a homely one—the sneezing of a goat, of which there are many at Rio, is regarded as a sign of fair weather. Sometimes, when a person sneezes, the bystander laughingly says, 'We will have good weather.'"¹

¹ C. C. Andrews, *Brazil, its Condition and Prospects*, p. 56.

The humorous proclivities of the Brazilians account for much of their irreligion ; for though they conform to the outward worship of the Roman Catholic Church, many of them make these rites a source of levity and amusement.

Brazilian literature is notable both for humor and for pathos, a combination which is due to the political union of Brazil proper with parts of the faculties of seriousness and concern ; and this fact may also explain why these qualities are so often united in writers of other nationalities.





BOLIVIA

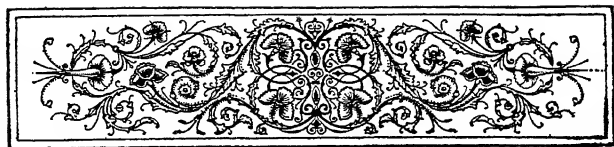
BOLIVIA corresponds to the faculty of sarcasm. The territory of this faculty lies wholly east of the Bolivian Andes or Cordillera Real; but Bolivia comprises also the land between that range and the maritime Andes, which properly belongs to Peru as the faculty or feeling of superiority.

The nature of the Bolivian Indians is usually mild and passive, but they sometimes yield to violent outbursts of temper. Some sections of the general inhabitants are distinguished by a lofty bearing and a desire to show themselves superior to other mortals, and some are marked by taciturnness and tenacity; but there is scarcely any literature bearing on the psychology of the Bolivians, and no observations are at hand in regard to the sarcastic turn of mind which must characterize this nation if the correspondence assigned to their country is correct.

The lack of data makes it difficult to establish

the correspondence of several of the other South American Republics ; but all the faculties and feelings for which these Republics stand are amply exemplified in South American life and thought as a whole.





PARAGUAY

PARAGUAY corresponds to the faculty of seriousness, which comprises Eastern Paraguay and the Brazilian States of Parana and Santa Catharina. The triangular tract of Western Paraguay or the Gran Chaco, which lies west of the Paraguay River, belongs to the faculty of sarcasm.

As at present constituted, therefore, Paraguay represents a combination of sarcasm and seriousness, which is sometimes met with in individuals, and which should characterize this nation as a whole.

Paraguayans are docile and easily led, and their seriousness is apparent in the following incidents :

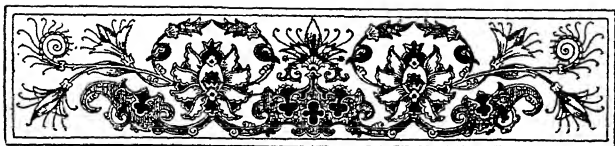
“ I cannot recall ever having seen Paraguayan children at play, I mean engaged in a regular game ; and toys seem to be almost unknown amongst them. I got from England some dolls and other playthings for distribution amongst some of my little friends ; but the latter were first called *ipoinàite* (very pretty), and then broken to pieces from sheer inability to get any amusement out of

them, whilst the dolls were at once appropriated by the elders, and soon appeared as the most gorgeous and fashionable saints. . . . Once I found a group of children busily engaged in burying a live baby ; they had scooped a hole in the middle of the road, and had covered the little creature as far as its neck. It looked somewhat scared, as might have been expected, but lay quietly enough in the warm sand. Two or three of their companions about five years old — too old, I suppose, to take part in such childish amusements — were sitting on the edge of the path, smoking their cigars and watching the proceedings with the utmost gravity.”¹

The faculty of Paraguay is the antithesis of Brazil ; and the inhabitants of Paraguay and the States of Parana and Santa Catharina are given to seriousness, and even to worry, far more than the Brazilians.

¹ G. F. Masterman, *Seven Eventful Years in Paraguay*, p. 41.





URUGUAY

URUGUAY corresponds to the faculty of concern. Besides the territory of Uruguay it includes the Brazilian State of Rio Grande do Sul; for it comprises all the land between the Atlantic Ocean and the Uruguay River, which river corresponds to anxious thinking.

It is the nature of this faculty to feel concern at the severe illness or threatened death of loved ones, and at the prospective loss of money, freedom, reputation, etc.; and to make determined efforts to prevent such catastrophes if possible.

The people of Uruguay and Rio Grande do Sul are grave, resolute, and resourceful, and are noted for the vigor and earnestness with which they have resisted encroachments on their liberties and possessions.

Although Uruguay is a very small nation, its live concern in everything affecting its interests has helped to make it one of the foremost of the South American Republics in energy and business capacity.



ARGENTINA

ARGENTINA corresponds to the faculty of indifference, which is the antithesis of the faculty denoted by Uruguay.

There are many kinds of indifference, such as indifference to comforts and luxuries, indifference to the thoughts and feelings of others, and indifference even to life itself; and all forms of it, good and bad, are manifested by the inhabitants of Argentina. Their characteristic indifference is spoken of below as a hyper-independence:

“The independence of the stall-keepers is what most rouses one’s spleen. The butcher, the green-grocer, the fruiterer, the fishmonger, none of them seem to care a rap whether you buy or whether you do not. If they sell you anything, it is to do you a favor, not to benefit themselves. . . . Individually, the Argentine in civil life is a shrewd, suspicious, hyper-independent person.”¹

Careless, superficial, averse to serious and conscientious effort, and hating worry and

¹ T. A. Turner, *Argentina and the Argentines*, pp. 229, 297.

bother of any kind, the Argentines present a striking contrast to the earnest and energetic people of Uruguay.

Tierra del Fuego corresponds to a cold indifference and aversion to others, and a desire to have nothing to do with them.





CHILE

CHILE corresponds to the faculty of contempt. Although the Chileans are more cold-blooded and less impulsive than their fiery neighbors of the central and northern Andean regions, the following is a fair summary of their character :

“While the people of Chile are no more enterprising than those of the Argentine Republic, they have somewhat different traits. Two of the chief ones are pride and patriotism. They resemble the Irish in many respects, in their wit, recklessness, their love of a scrap, and their tendency to hit a head whenever they see it, no matter to whom it belongs. . . . They are ardent lovers, devoted friends, vicious and vindictive enemies. They have little self-control, but are impetuous, impulsive, passionate, and generous. They make fine soldiers, but have no sense of mercy.”¹

The Chileans give further evidence of the influence of the above faculty by their aggressive audacity, their harshness of disposition, and their arrogant contempt of all other countries in comparison with their own.

¹ W. E. Curtis, *Between the Andes and the Ocean*, pp. 393, 394.



PERU

PERU corresponds to the faculty or feeling of superiority. Besides the present territory of Peru this faculty includes the land southward to the Loa River and between the Pacific Ocean and the Cordillera Real.

It is the faculty of feeling above others, whether on account of education, attainments, character, or other advantages. It is not a feeling of pride ; but, in its good form, it is founded on a real superiority over less cultured or less spiritual individuals. It is, however, easily capable of degenerating into a haughty superciliousness, due to superior birth, position, or affluence.

The Peruvians as a rule are brilliant, ambitious, ardent, and even tempestuous in their emotions ; and they exhibit a strong desire for superiority and distinction. The Indians of Peru have so long bowed down before the superiority of their Spanish and native masters that many of them have acquired a

servile disposition, and yield uncomplainingly to tyranny and oppression.

Perhaps it was the feeling of superiority and desire to be different from ordinary nations that prompted the Incas to build up their marvelous civilization and empire before the advent of the Spaniards.

Lake Titicaca, which corresponds to the knowledge of superiority, is the highest navigable lake in the world, and the plateau surrounding it is, next to Tibet, the most elevated tableland on the globe. The islands at the southern end of Lake Titicaca were held sacred in the time of the Incas; and, in the highest sense, they correspond to the consciousness of the immeasurable superiority of God to all humanity. The salt Lake Popo, into which Titicaca flows, corresponds to the knowledge that superiority will not be acknowledged by others unless they have some personal experience of it.





ECUADOR

ECUADOR corresponds to the faculty of scorn ; and many of its people are noted for their proud independence, their passionate nature, and their scorn and loathing of mean and despicable actions. The darker side of this faculty is detestation and hatred of things which are repugnant to it, a side which finds expression in the natives' fierce love of carnage, and their putting to death of those of their number who are incurably ill. Ecuador completes the nations of South America.

The remarkable community of traits among the inhabitants of Africa has already been spoken of, and a similar reciprocity of characteristics is true of the people of North and South America. A conspicuous instance of this is the quality of humor, which is a marked attribute of the people of the United States, although the faculty of humor is situated in South America. The love of music, also, is almost universal in North and South America ;

and this love doubtless emanates from the West Indies, which correspond to the faculty of hearing. Probably the real reason why these continents possess greater community of characteristics than the other continents of the earth is that intellectual truth is diverse and separative, while emotional good is one and unitional.





THE POLAR REGIONS

THE Arctic and Antarctic Continents are the most remote of all the lands of the globe from the direct rays of the sun, and they therefore represent the most external and the least spiritual of the mental faculties.

The Arctic Continent corresponds to the faculty of destructiveness; and the Antarctic Continent, to the faculty of combativeness. The former, being situated in the northern hemisphere, is the more emotional faculty; and the latter, being in the southern hemisphere, is the more intellectual faculty.

Greenland, which stretches down from the Arctic Continent into the Temperate Zone, corresponds to the faculty of making threats.

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OCEANICA

THE correspondences of some of the more important islands which have not yet been treated of will be briefly given here in their order from east to west.

The island of Tahiti, which belongs to France, corresponds to the faculty of taking note of external things; and the French afford abundant evidence of its influence.

The Samoan Islands correspond to the arithmetical faculty of computing numbers.

The Fiji Islands correspond to the faculty of perceiving color. Their possession by England has given English artists their excellence as colorists.

New Caledonia corresponds to fluency of language, and the Loyalty Islands correspond to the faculty of dramatic expression. It is from these islands that the French derive their fluency of speech and their aptitude for dramatic expression.

The Banks Islands correspond to the faculty of estimating size, and the New Hebrides correspond to the faculty of estimating weight.

The Santa Cruz Islands correspond to the faculty of perceiving harmony or tune.

The Solomon Islands correspond to the faculty of counting and estimating time. Bougainville, Choiseul, and Ysabel correspond to the faculty of counting musical time; and their possession by Germany has given German composers great facility in musical notation. The western and southern islands, which are owned by England, correspond to the estimation of the time of day, of how long it will take to accomplish certain things, etc.

The Caroline Islands, which lie east of the Philippines, correspond to the faculty of fine perceptions; and the islanders are noted for nice discrimination, deft intrigue, and innuendo.

The island of New Britain corresponds to the faculty of grasping a situation quickly.

The Ladrone Islands correspond to the faculty of perceiving form. Guam, which belongs to the United States, seems to correspond to pleasure in viewing the human form.

The Canary Islands correspond to secretiveness. It is from them that the Spaniards derive their well-known secretive quality.

The Madeira Islands correspond to the faculty of approbateness.

The Azores correspond to the faculty of being accommodating, and of conforming to the wishes of others.

The Bermudas correspond to truthfulness. It is doubtless from these islands that the English get their straightforward and truthful ways. The perversion of this faculty, however, is falsehood and deception.

The West Indies correspond to the faculty of hearing. They are arranged in a threefold order. The Bahamas in the north are a purely intellectual hearing. The islands from Cuba to Trinidad constitute the second row, and correspond to a more thoughtful hearing. Cuba is an indolent listening; Hayti is a kind of listening that puts its own construction on what it hears; Porto Rico is an interested listening; and Trinidad is a good-natured listening. The third division is represented by the island of Jamaica, which corresponds to a more emotional and sympathetic hearing.

The Falkland Islands, which lie east of Argentina, correspond to the faculty of unconcernedness. It is the faculty of not caring a particle whether others like one's way of doing things or not.

The Galapagos Islands, which are west of Ecuador, correspond to the faculty of considering certain actions as beneath one's notice.

The Sandwich or Hawaiian Islands correspond to the faculty of touch. The influence of these islands since their annexation by the United States is evident in the increased desire of Americans for physical contact.





CONCLUSION

THE circuit of the nations and countries of the world has now been accomplished ; and if the available data in regard to their psychology had been more plentiful and more exact, in many cases a more satisfactory comparison between theory and facts could have been effected.

In conclusion, a few general considerations relative to the larger aspects of the foregoing subject will not be out of place.

It was shown elsewhere¹ that the history of mankind has been marked by three great eras, which may be designated as the celestial era or degree of feeling, the spiritual era of thought, and the natural era of knowledge, expression, and executive activity ; that each of the large eras was similarly divided into three lesser degrees of feeling, thought, and knowledge ; that the last of these eras terminated about 1300 A.D., since which time there

¹ See *Phases of the Church Universal*.

has been a return of the previous mental states of the race ; and that the returning emotional phase of the natural degree of knowledge and outward activity, which began in 1900, parallels the period from 1000 B.C. to 50 B.C. It is evident, however, that the earlier states of the world are not recurring in the same form that they manifested in the past ; for at 50 B.C., which according to the above theory answers to 1900 A.D., Italy was the dominant factor among the nations ; whereas at the present day Italy is inferior to several other nations in prosperity and importance.

The difference between the ancient and the modern natural emotional period is the same as that between ancient and modern times in general. Antiquity was abstract and instructional ; while modernity is concrete and of the life. In ancient times the intellect was predominant ; while in modern times the feelings exercise greater sway. The abstract and instructional character of antiquity is evident from its magnificent development of abstract and deductive philosophy, and sculptural and poetic forms, and from its initiation of all the great religions of mankind ; whereas the concrete and of-the-life nature of modern times is apparent from the vast expansion of science,

inductive philosophy, and music which has occurred within its limits, as well as from the wonderful growth of practical charities which are peculiar to modern institutions.

The same progression from abstract to concrete, and from intellectuality to emotionality, is exhibited in the westward trend of the empires and civilizations of the world: for it is well known that the earliest historical civilizations originated in Asia or near its borders, and swept westward from there into Europe; and Asia corresponds to the abstract intellectual faculties, and Europe to the concrete intellectual faculties. Later, the Renaissance, which signalized the commencement of modern times, began in the semi-emotional faculty of Italy about 1300 A.D.; and in 1500 A.D. the discovery, exploration, and subsequent settlement of the Americas brought new currents of feeling into the life of the race; and now at the dawn of the twentieth century, and at the beginning of the concrete emotional period of the natural mind, the United States, the representative of the greatest of all feelings, has become the wealthiest and most powerful single nation on earth, and the leader in industrial, commercial, and enlightened progress.

In a general continental aspect, North and South America are masculine and initiative ; while Europe, Africa, Asia, and Australasia are feminine and receptive in comparison with them : for the male is the intellectual expression of good, or intellectualized feeling ; and the female is the emotional expression of truth, or emotionalized intellectuality.

It is noteworthy that in the arrangement of the continents of the western hemisphere the emotional continent of North America is on the left side, and the intellectual continent of South America is on the right, when the observer faces the east ; whereas in the continental arrangement of the eastern hemisphere the emotional continent of Africa and the emotional island-continent of Australasia are on the right, while the intellectual continents of Europe and Asia are on the left side. There may be several interpretations of this transposition ; but the most obvious one seems to be that outwardly intellectual things are higher than emotional things, while inwardly emotional things are the higher. This explanation is suggested by the greater amount of water in the southern than in the northern hemisphere ; for the sea corresponds to external natural truth.

The three pairs of continents composed by North and South America, Europe and Africa, and Asia and Australasia present on a grand scale and in a general way the three mental degrees of feeling, thought, and knowledge and expression ; and as they represent these degrees of the mind, they must also represent the divisions of the human body corresponding to them. In the Greatest Man of the nations, therefore, North and South America are the head, Europe and Africa are the body to the knees and elbows, and Asia and Australasia are the lower arms and lower legs.

Every country of the world represents some portion of the human body, because every faculty of the mind, to which these countries correspond, has its outward manifestation in the bodily structure. A knowledge of the organs and parts of the body to which the several countries correspond would throw additional light on the nature of their inhabitants ; but a consideration of this subject is beyond the scope of our present theme.



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